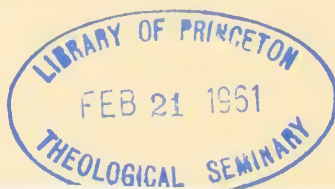


FAMOUS
PLACES
OF THE
REFORMED
CHURCHES

By JAMES I. GOOD, D.D.



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Famous places of the
Reformed Churches

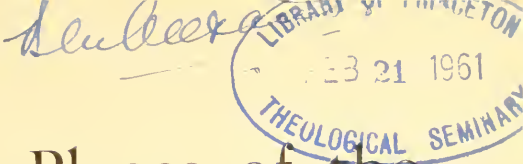




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HEIDELBERG AT PRESENT



Famous Places of the Reformed Churches

A Religious Guidebook to Europe

BY

✓
REV. PROF. JAMES I. GOOD, D.D.

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of the Reformed Church in the U. S., Author of "Famous Women
of the Reformed Church," "Famous Missionaries of the
Reformed Church," "Origin of the Reformed
Church in Germany," "History of
the Reformed Church in
Germany," etc.*

Together with a Chapter by

REV. MARCUS A. BROWNSON, D.D.

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FOREWORD

There is no department of human knowledge more interesting than history, and none which rightly used is more conducive to mental and moral development. History properly written brings the mind into helpful contact with past generations by the narration of their achievements, quickens the imagination by the touch of pure and high sentiment, appeals to the heroic element of human nature by the stimulus of the romantic, exhibits the unity of the human race alike in its fears and hopes, and reveals God upon His throne, overruling the evil for good, causing the wrath of man to praise Him, and compelling all things to work together for good for the true welfare of the world.

Among historians some have the gift of popular presentation of the subjects they describe. They know what interests the people, and how to interest them. American Christians holding to the Reformed Faith and the Presbyterian Polity, are to be congratulated that Prof. James I. Good has added this volume, "Famous Places of the Reformed Churches," to his other popular historical works. Possessed of a facile pen, easily a master in the

history of the Reformed Churches on both sides of the Atlantic, no one of his productions will be more generally acceptable. The work not only supplies an acknowledged vacant place in the bibliography of church history, but also presents in an attractive and popular form, the record of men and places of decided interest to lovers of human progress, and of great value to loyal Christians of every name.

WM. HENRY ROBERTS.

PREFACE

Europe is the birthplace of all the Reformed churches, holding the Presbyterian system, whether they go back to Zwingli, Calvin or Knox. We have, therefore, asked Rev. William H. Roberts, D.D., LL.D., American Secretary of the Reformed and Presbyterian Alliance, to speak the fore-word for this book.

This volume aims to show that the various Calvinistic churches have many sacred places, which are full of historic interest. These should be known by the members of our churches to stimulate proper denominational pride and also to produce a healthy denominational consciousness. The author, by his studies in church history and frequent visits to Europe, has spent many years in gathering the materials for this work. It is, however, to be remembered by the reader, that the book gives but an outline, and is not intended to be exhaustive. He has also arranged it, so that it may serve as a religious guidebook to Europe for those who visit that continent, as it gives as far as pos-

sible the exact locality of these sacred places. The popular guidebooks, as Baedeker, either ignore the Protestant places, or, if they notice them, give but a very brief notice. To the traveller, history is a wonderful stimulus. There is nothing like reading the story, right at the place where it occurred.

The author desires to express his gratitude to Rev. Mr. Szabo, of Buda-Pesth, Rev. Mr. Soucek, of Prague, Rev. C. Merle D'Aubigne, of Paris, and Rev. E. T. Corwin, D.D., of this country, for information given, as well as to Rev. Marcus A. Brownson, D.D., and Rev. William H. Roberts, D.D., LL.D., for their contributions. He also regrets that the proof will have to be read by another after his departure for Europe. But he desires to express gratefulness to Rev. Lloyd M. Knoll for reading the proof in his absence. He will add one or two more appendices to the work, one on Errata and another on New Sacred Places which he may find in his travels and researches. Praying that this work may have an educational and inspirational influence on the members of our churches wherever found he leaves the book to his readers.

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BOOK I.—SWITZERLAND

CHAPTER I.—ZURICH AND ZWINGLI-LAND.

THE famous places of the Reformed Churches! Where shall we begin—there are so many of them, where, but at Zurich, the mother of them all? Zurich was the birth-place of all the Reformed and Presbyterian Churches.

The city of Zurich is finely located at the western end of the picturesque lake of Zurich, at whose eastern end the snow-capped Alps can be clearly seen. The city is divided by the swift river Limmat, which, carrying off the water of lake Zurich, flows westward through the city. To the south of the city, is a range of hills, the highest of which, the Utliberg, rises 1,500 feet above the city, commanding a fine view. To the north of the city the hills ascend more gradually. It has at present a population of about 175,000, and is the largest city of Switzerland. It is also the greatest industrial centre of that land. Zurich owes its present prosperity to the reformation; for the Italian silk-weavers, who were driven out of Chiavenna on the

northwestern coast of lake Maggiore, Italy, in 1555, because they were Protestants, found an asylum in Zurich and now Zurich is famous for its silk and cotton factories.

But Zurich is especially interesting to the Christian because of her splendid religious history in the reformation and since. Looking eastward from Zurich, over the lake, one can see just north of the eastern end of the lake, the tall peak of Mount Sentis, the highest of the northern group of the Alps, about 8,000 feet high. On its southern slope, in an upper valley about 4,000 feet above sea-level, there is a village called Wildhaus, where to-day can be found a small one-story Swiss chalet. In that house, was born on New Year's day, 1484, a babe who was destined to revolutionize his native land, and be the founder of the Reformed Churches throughout the world, Ulric Zwingli.* Not far from the chalet is the little country church in which he was baptized, with its bare benches and its only furniture, a pulpit and a font. But on the little gallery opposite the pulpit are the words of a German hymn—

*This house is still kept in a good state of preservation by a Swiss society, formed for the purpose.

“Hold fast on God’s Word!
It is your happiness on earth:
And as sure as there is a God
Your happiness also in heaven.”

His father, who was the magistrate of the village, trained his early boyhood and his mother taught him Bible stories. “I have often thought,” said one of his friends later, “that on those Alpine heights so near to heaven, he must have imbibed something heavenly and divine.” His father seeing that he was too bright a boy to become merely a shepherd boy, like his fellows, sent him away to school. At the early age of eight he went down to the valley south of his birthplace, where his uncle was priest at the little village of Wesen, located at the western end of that small but exceedingly grand lake of Wallenstadt.* In two years, he had learned all that was to be taught in that school, so at the age of ten he was sent far away among strangers to Basle, in the northwestern corner of Switzerland. There he studied for three years and

*This lake is located just east of lake Zurich, where the seven mountains, the Churfursten, rise 6,000 feet right up from the northern side of the lake.

first began to reveal his unusual abilities, especially in oratory and music. Then he was sent to a more advanced school at Bern, where the new method of education called Humanism was taught by Lupulus.* Then because the Dominicans wanted to make him a monk, his father recalled him and sent him to the University of Vienna, where he was educated, not in the newer methods of Humanism, but after the old methods. He, however, completed his course in the university too soon to be old enough to enter the priesthood. So he went back to Basle to spend a year in study. This was his crucial year. There he met and studied under Thomas Wyttenbach, who prepared him to become the great reformer he afterwards was.

East of Zurich, and just south of the eastern end of lake Zurich is a narrow valley, leading southward and overlooked at its southern end by the stately Toedi, the most beautiful of the northern Alps. In this narrow valley, is the town of Glarus, closely encircled by mountains rising from 4,000 to 6,000 feet above it. This was the first charge of the

*We shall refer to his stay at Basle and Bern in the later chapters on those cities.

young priest Zwingli, where he spent ten years (1506-1516). As yet he was not a reformer, but there are several significant signs in his life pointing that way.

1. He went twice to Italy as chaplain, and in those trips learned of the great wickedness of Catholicism: for the proverb then was "the nearer Rome, the nearer hell." On one of these trips he preached to the Swiss soldiers at Monza exhorting them to bravery.

2. While on these trips he happened to visit Milan and there discovered that not all the liturgies of the Catholic Church were alike, for the liturgy of Milan was different from the other Catholic liturgies.

3. At Mollis, located just north of Glarus, he happened to discover a liturgy a century or more old, which stated that at the Lord's Supper, the priest gave the wine as well as the wafer to the communicant. This was different from the usual Catholic custom, where the priest does not give the wine to the communicant, but drinks it himself.

4. He strongly opposed the enlistment of the Swiss in the armies of other nations, because when they came home they corrupted the people. As

the pope was one of the foreign powers who tempted the Swiss into his armies, Zwingli was thus led to take sides against the pope in secular matters, although still submissive to him in spiritual things.

5. Prof. Egli, of Zurich, the publisher of Zwingli's works, notes another sign toward the reformation. He says that Zwingli from 1512 was zealous in the study of Greek. This led him to compare the Catholic doctrines with the parts of the New Testament that were in his possession. Zwingli declared at that time that he found nothing in the Bible that taught the doctrine of the intercession of the saints. "Christ" he says "is the only treasure of our souls." But this doctrine of the intercession of the saints was one of the cornerstones of the papacy.

These events began to prepare him for his ultimate breach with Rome. At Glarus the church in which he ministered and which had a chapel named after him, the Zwingli-chapel, was burned down in a great conflagration in 1861. A new church has since been built, which has the remarkable peculiarity that in it both Catholics and Protestants worship in the same room, though at different hours. At the end of the church, is the Catholic high altar.

with its candles and its crosses, and a short distance ahead of it, but on the side, is the Protestant pulpit. We doubt whether Zwingli, were he living to-day, would have favored any such compromise with Rome. But the hostility between the two religions has passed away at Glarus, and the parish thought it was more economical, to build one church than to build two. Another reason for it was the rationalism that had entered the canton, and made the Protestants less rigid in their adherence to strict Protestant principles. But although the church, in which Zwingli ministered, has been burned down, there still remains one relic of his ministry there, the communion-cup, which is in possession of the congregation. As in his day only the priest drank the wine, it is certain that he often pressed to his lips this sacred chalice while ministering to the people. It is a large silver cup, adorned with figures of the evangelists set in precious stones. Of the population of Glarus nearly eighty per cent. are Reformed.

From Glarus, Zwingli was called to Einsiedeln, an abbey in an upper mountain valley, about fifteen miles west of Glarus and about the same distance southeast of Zurich. Here he was not parish priest

as at Glarus. There was nothing but the abbey at Einsiedeln. He was preacher at the abbey, for this abbey had for centuries been a pilgrimage place for thousands of pilgrims from Switzerland and southern Germany. It had been founded by Count Meinrad in the ninth century in honor of a wonder-working image of the virgin called the "Black Virgin."

Einsiedeln was the place where Zwingli's work as a reformer began. Here he had ample time to study. Providence set him aside from the world for a while, as it had Moses in the desert, Paul in Arabia and Luther in the Wartburg, to prepare him more fully for his great lifework. While at Einsiedeln, there came into his hands an epoch-making book, the Greek New Testament, published by Erasmus of Basle, in 1516. (Before that time the New Testament was printed in western Europe only in Latin, which has always been the sacred language of the Catholics). Zwingli, as he studied it, soon saw very clearly, that the Catholic Church had diverged on many points from the purity and simplicity of the New Testament. So interested did he become, that he committed whole Epistles to memory and thus became a mighty man of the

Word of God. This knowledge of the Scriptures became of very great value to him later, when he entered into public disputations with the Catholics, and enabled him easily to defeat them out of the



EINSIEDELN

Word of God. So Einsiedeln became the real birth-place of the Reformed Churches. For in 1523 he thus describes his preaching at Einsiedeln, "I began to preach the Gospel of Christ in the year 1516, before any one in my locality had so much as heard the name of Luther; for I never left the pulpit without taking the words of the Gospel, as used in the mass service of the day and expounding them

by means of the Scriptures; although at first I relied much upon the Fathers as expositors and explainers.”* Tradition has it that Zwingli preached at Einsiedeln on “Christ, as the ransom for sin,—that Christ alone saves and saves everywhere.” This was contrary to Catholicism, and against the rule of that abbey, over whose door were inscribed the words, “Here sins are forgiven by the Virgin Mary.” Thus the seed that Wyttenbach planted in his mind at Basle ten years before, came to fruitage in making him a reformer. His eloquent preaching produced great results. Many of the pilgrims, who came hither filled with the superstitions of Catholicism, caught the new vision of truth and went home scattering the glad tidings. Says one of the pilgrims who heard him: “How beautiful and profound, how grave and how convincing, how moving and agreeable to the Gospel is that discourse.” While he was at Einsiedeln, Samson, like Tetzeli in Germany (against whom

*This would make the origin of the Reformed Church earlier than the Lutheran, whose origin is generally dated from October 31, 1517, when Luther nailed the theses on the church door at Wittenberg.

Luther protested), came to Switzerland selling indulgences. Zwingli boldly inveighed against him just as Luther did. The pope tried to bribe him to keep quiet, by offers of high rank in the Catholic Church, yes, even of making him a cardinal, it is said. The pope threatened Luther by issuing a bull against him, but Zwingli he tried to win by flattery. But the brave reformer was above such temptations and repelled the offer, saying: "By God's help I mean to preach the Gospel and that will shake Rome." Thus Einsiedeln became the birthplace of the Reformed faith.

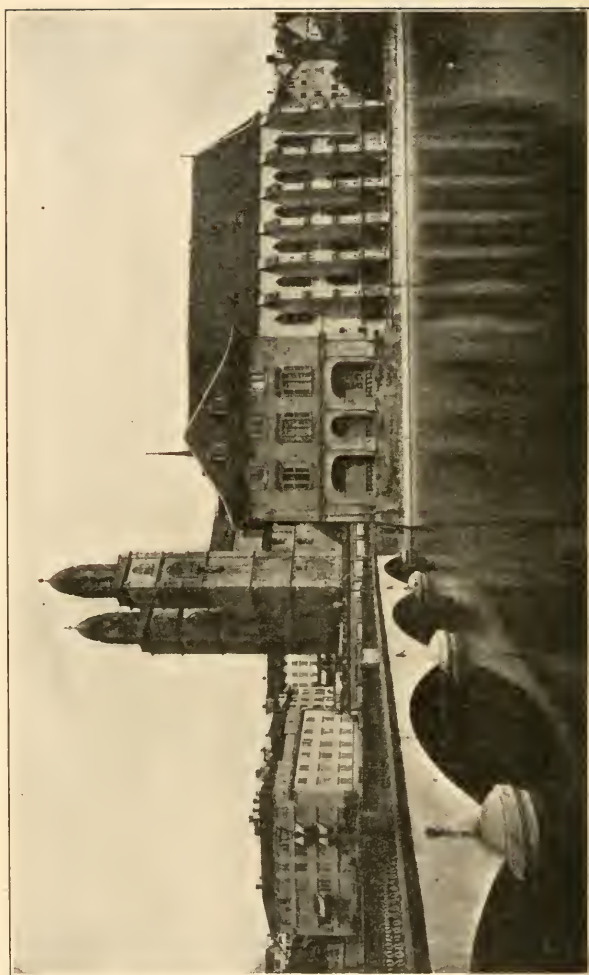
Although the reformation began at Einsiedeln, yet at Zwingli's death that abbey fell back to the Catholic faith owing to the unfortunate defeat of the Reformed, at the battle of Cappel in 1531, where Zwingli was killed. And soon the Catholics made it as great a pilgrim-shrine as ever. To-day it is said that 160,000 pilgrims go up there annually from Switzerland and southern Germany, to worship at the shrine of the Black Virgin. The abbey building, that was there in Zwingli's time, was destroyed by fire about two hundred years ago and the present buildings erected 1704-20. "Here," says Badecker in his guidebook, "the monks spend their

time in reading masses for the pilgrims, receiving their offerings and in raising a fine breed of horses." From this it is evident that there is need of some new Zwingli to again preach there against the errors of Rome and open the eyes of the pilgrims to the truth as it is in Christ. A town of about four thousand people has grown up around the abbey, and especially the open place in front of it is filled with booths and stores, for the sale of such relics of Romish superstition as rosaries, crucifixes, wax images and statues of the virgin. Just in front of the abbey is a fountain, which has twelve faucets, from which the water pours. These are named after the twelve apostles, and the pilgrims are expected to take a drink at each of them. As the water flows forth in a strong stream and there is no protection against getting wet, this custom often resolves itself into an awkward and ridiculous sort of a skirt-dance on the part of the female sex as they try to drink of the sacred water at each of the faucets without getting their skirts wet. On one occasion, when the abbey was visited by 1,500 pilgrims from southern Germany, we saw at nine P. M. a long and solemn procession of pilgrims walking two and two, each with a lighted

candle, up the hill behind the abbey to the statue of Count Meinrad. It was a weird sight as they walked through the pines. And when they returned to the abbey, they sang beautiful hymns in a grand chorus, for it is the custom of the Catholics in many parts of western Germany to have congregational singing.

But Zwingli was becoming too prominent for that little mountain abbey at Einsiedeln. His preaching had made him famous all over German Switzerland and he was beginning to shake the canton of Zurich. So he was called to the capital of the canton, Zurich, as priest of the cathedral there, —the two-towered church on the north of the river Limmat, in the eastern part of the city, just below where the Limmat flows out of lake Zurich. Up in one of the towers of the cathedral is a statue of king Charlemagne with a gilded crown and sword, for Charlemagne had given important gifts to the church in his day. Zwingli was now fulfilling the spirit of Charlemagne, for in Charlemagne's age, an attempt was made to get rid of the image-worship in the Catholic Church, and Zwingli was now preparing for a more thorough purging of the church. Now a greater than Charlemagne, a

new leader, a spiritual Charlemagne, not a dead statue as of Charlemagne in the tower, but a living herald of eternal truth, appeared and began his great work of reforming the Church.



ZURICH

CHAPTER II.—ZURICH, THE ORIGINAL CHURCH OF THE REFORMED.

ULRICH ZWINGLI came to Zurich in the latter part of 1518, and on New Year's day, 1519, he entered on his duties at the cathedral. With him there came a New Year to Zurich, a New Year of Evangelical light and truth,—a New Year that has lasted ever since in that city, as it led it to break from the trammels of the papacy. His first sermon was the key to all that followed. "It is to Christ I wish to guide you, to Christ the true spring of salvation." He announced that he would preach on the Gospel of Matthew, verse by verse. Such preaching had never been heard in Zurich, for the Bible had been little used by their priests, who confined themselves in preaching mainly to stories of the saints. Zwingli brought them back to the Bible, that was his great boon to them. Great was the delight of many at his preaching, as their souls were, now for the first time, fed; but great also was the opposition and hatred of others. The market place at Zurich was not far from the cathedral on the north side of the Limmat river. To accommodate

the country people, who came to market and who wanted to hear the new Gospel, Zwingli also preached in the cathedral on Fridays, the market-day. The country people then carried this new Gospel throughout the canton, so that the canton received it as well as the city.

But his labors became so severe that his health broke down and he went away to the baths. About fifty miles southeast of Zurich is a famous watering place, Ragatz Pfaffers, situated at the mouth of a narrow gorge in the mountains, down which flows the brawling Tamina. Here he was recuperating when the news came that the awful plague had broken out at Zurich. Like a faithful shepherd, he at once went back to his suffering flock. He was most faithful in his ministrations and caught the plague, which brought him to the borders of the grave. Indeed the rumor had already gone forth that he had died. But his life was providentially spared,—spared for great purposes so as to complete the reformation. His illness, however, greatly deepened his spirituality and better prepared him for his work.* During this illness he wrote his first hymn :

*Some of his biographers, especially his later ones, place his conversion at this time.

“Lo, at my door, gaunt death I spy,
Hear, Lord of life, thy creature’s cry.”

The doctrines of the reformation rapidly gained power in Zurich. So eloquent was his preaching and so great became his influence, that its progress was soon marked by several conferences. The first conference was held in January 29, 1523, but before it happened, a controversy took place on the subject of fasting in Lent. The leaven of the Gospel was working and many refused to fast in Lent, because the Bible did not enjoin it. The leader of this was Froschauer, the great printer of Zurich, who declared that he and his workmen would not fast as their work was too severe. The great council of the city finally decided (April, 1522) for Zwingli and against fasting. This was the first open breach with Rome. On August 15, the ministers of Zurich decided not to preach anything that was not contained in the Bible. But the first great disputation occurred January 29, 1523. Just as Luther had nailed his theses on the church door at Wittenberg at the beginning of the reformation, so now Zwingli published 67 articles against the Catholic doctrines of the papacy, the mass, the intercession of the saints, fasts, purgatory, etc.

The disputation was held in the city hall before 600 auditors. At a table in the middle of the room he sat with the Bible in Latin and also in the original tongues before him. He claimed that it alone had supreme authority for their decisions. The result was a complete victory for Zwingli and the city council ordered that nothing should be taught in the churches that was not founded on the Bible.

The second great disputation took place on October 26-28, 1523, at the same place before 200 persons. Before it occurred, however, the bolder spirits of the reform attacked the use of images in the churches, declaring that it was idolatry. So the subject of this conference was the use of images and also the observance of the mass. At it, Zwingli and Leo Juda, the pastor of St. Peters Church at Zurich, defended the Reformed doctrines. As a result of this conference, the city council ordered that by the next year all pictures and statues should be cast out of the churches; yes, even the organ, which was looked upon as a relic of papacy; so that for many years the early Reformed Church of Zurich had no music, not even singing. The only thing that was now left remaining of the Catholic service was the mass. But that,

too, was soon to be changed. Finally on Easter, April 13, 1525, the reformation was completed at Zurich as the Lord's Supper was celebrated in the Protestant mode, by giving the cup as well as the bread to the church members, which was contrary to Catholic custom. Zurich thus declared her independence of the bishop of Constance and of the pope, her Catholic rulers. This Lord's Supper greatly impressed the people with its severe simplicity. Instead of the elaborate service of the mass, the service was very simple; instead of the costly chalice, only wooden plates and goblets were used. The people sat during the communion in contrast with the kneeling of the Catholics at the communion, which seemed to them idolatry (artolatry or bread-worship), while the students of the cathedral school assisted Zwingli in passing the elements. The Zurich Church still makes use of the sitting communion, although in the country it was received standing, as in Germany, by the communicants.*

*Opposite the cathedral on the north side of the Munster Platz is the parsonage of the antistes or head of the church, but Zwingli's house was on the Kirch-gasse just north of the cathedral, where a slab in the house marks its locality. The room in it, called his

During the brief remaining life of Zwingli, several important events occurred, to which we shall only refer as they will be treated in connection with their proper localities. In 1526 a great conference was held at Baden, in Switzerland, but Zwingli did not dare go thither, so Ecolampadius, the reformer of Basle, defended the Protestant views. In January, 1528, a great conference was held at Bern, which he attended and which resulted in making that canton Protestant. In 1529, Zurich was threatened with a war with the five Forest cantons. These were the five mountain cantons south of her, Zug, Lucerne, Uri, Schwytz and Unterwalden. In those days the mountaineers were conservative, retaining the old faith, while the cities were progressive, accepting the new. But this threatened war was brought to an end June, 1529, without bloodshed by a peace which was called "the milk-soup peace" because the soldiers of the two armies fraternized so cordially that they ate milk-soup out of the same dish. On this occasion Zwingli wrote his second hymn:

study and the adjoining room, called his bedroom, may be the same as in his time, but the rest of the house has been reconstructed.

Do thou direct thy chariot, Lord
And guide it at thy will.
Without thy aid our strength is vain,
And useless all our skill.
Look down upon thy saints brought low
And prostrate laid beneath the foe.

Send down thy peace and banish strife,
Let bitterness depart;
Revive the spirit of the past
In every Switzer's heart;
Then shall the church forever sing
The praises of her heavenly king.

But perhaps the most important event in his life was the conference at Marburg, in Germany, in October, 1529, where Zwingli and Ecolampadius, together with Bucer and Capito of Strassburg, met Luther and Melancthon, of the Lutheran Church, in order that, at the suggestion of the Landgrave of Hesse, the two churches might become united.* The effort at union unfortunately failed. Zwingli continued as antistes or head of the Church at Zurich until his death October 11, 1531, in the battle-field of Cappel.†

*See in Book II, Chapter 4 of this work.

†The best way to reach the battlefield of Cappel is to go to Baar, a station on the fast-line between Zu-

The five mountain cantons, which had before almost attacked Zurich during the first Cappel war in 1529, now suddenly precipitated an army against Zurich. Zurich was unprepared for the attack but ordered her soldiers out, Zwingli going along as chaplain. As he started to mount his horse before his house, the horse stepped backward, which was looked upon by many as a bad omen. The Zurich army marched out through Horgen and over the mountain to Cappel, where they met their enemies and were severely defeated. Zwingli was felled to the ground by a stone, while ministering to a soldier. The Catholic soldiers gathered around him, one of them asking whether he desired a priest, that he might confess his sins before he died. He shook his head, refusing. Then he was recognized by one of the soldiers and quickly killed. His body was afterward burned and the ashes scattered to the winds. So died Zwingli, the only one of the great reformers of Continental Europe to die a

rich and Zug, and there hire a carriage for a short ride to the town of Cappel, and to the monument about a mile away from the town. It can also be reached by carriage from Zug on the south and Mettmenstetten on the west.

martyr's death. There is now at Cappel a stone monument about eighteen feet high, of rough mountain-stone with a bronze tablet in it, on which is an inscription to his memory. He died under a pear tree and since his death, whenever the pear tree dies, another is planted in its place, so that there is beside the monument a pear tree, which marks the exact place of his death.

One of the most beautiful sights in Switzerland is the Alpine-glow at sunset. Then the snow-white Alps turn gradually to a delicate pink and often to a bright crimson, then back to pink, and finally to a ghostly white. In the moonlight they seem to be a mere shadow of their former selves. Such an Alpine-glow hung over Zwingli's death. He died but he died in glory, true to the Reformed doctrines to the last. His coat of arms is black and old gold. He went from the blackness of earth to the eternal glory of God's throne.*

*It is comparatively easy to visit these sacred places in Zwingli's life from Zurich. By a one day's trip Glarus, Einsiedeln and Cappel can be reached. Another day will add Wildhaus, which is best reached from Buchs in the Rhine valley and on the return trip the night can be spent at Ragatz or Glarus and the rest of the Zwingli places mentioned above visited the next day.

CHAPTER III.—ZURICH SINCE ZWINGLI'S TIME.

HENRY Bullinger was Zwingli's successor as antistes or head-minister of the Zurich Church. With the defeat of the Zurich army at Cappel in 1531, and the death of Zwingli, all was confusion at Zurich. Young Bullinger, who came there as a refugee, with the boldness of youth preached so bravely and eloquently that he was elected antistes. He proved to be the man for the hour, a fit successor to Zwingli. It was during his life that Zurich was brought into such intimate relations with England. Many English refugees, fleeing from the persecutions of Queen Mary, found a cordial welcome here. Some of them even finding a home in his house. A seminary for English theological students under Bullinger's patronage existed at Zurich for a short time, while the English refugees were there. Some of the ministers who went back to England became prominent as bishops of the Anglican Church. A number of English books were published at Zurich by Froschauer, the great Reformed printer of Zu-

rich,* who printed the first English Bible at Zurich, while as yet its publication was forbidden in England. It was called the Matthew Bible, published in 1550. He also published the first catechism of the Anglican Church. For his kindness Bullinger was thanked by many of the refugees.† Queen Elizabeth presented a goblet to Bullinger in 1560, which is in the Swiss national museum at Zurich. Bullinger was the author of the great creed of the Swiss Church, adopted by all the cantons, the Second Helvetic Confession (1566). He died in 1575.

Bullinger was succeeded by a prominent theologian and preacher, Rudolf Gualther, who was married to Zwingli's daughter, Regula. Bullinger had taken Zwingli's family into his own home after Zwingli's death, and he also took into his home young students for the ministry, among them young Gualther. What more natural than that these two young people should fall in love and

*His name is derived from the German word "Frosch," which means a frog. And in almost all of his book-plates, a frog is to be seen somewhere.

†Their letters from England were published in the "Zurich Letters" about fifty years ago.

marry each other. Gualther was famous for his published homilies on the Scripture. He was an elegant, polished writer.

It is not until the seventh antistes that we come again to a great man, John Jacob Breitingner, who was antistes 1613-1645. He represented Zurich at the synod of Dort in Holland (1618-9) and was greatly respected by that synod because of his ability and because he represented the mother-church of the Reformed. He introduced singing into the Church of Zurich. But at first this was not popular, for when the hymn was first sung at the close of the service, many of the older people went out, thus protesting against it as a novelty in the church. One of Breitingner's greatest acts was the foundation of the present school system of Zurich. He also led to the foundation of the city-library, which is now located in the Water Church.

Many famous men appeared at Zurich in the seventeenth century as Prof. John Henry Hottinger, the great Orientalist (1620-1667), and Prof. John Henry Heidegger, the theologian (1633-1698). He was one of the theological triumvirate, who drew up the last great Swiss creed, the Helvetic Consensus in 1675, Gernler, of Basle, and F. Turretin,

of Geneva, being the other two. It was directed against the supposed departure of the Theological School of Saumur in France on the doctrines of predestination, the imputation of Adam's sin and the inspiration of the Bible.

Another very famous minister appeared at Zurich a century and a half later, about the end of the eighteenth century, John Casper Lavater. He was one of the greatest literary and religious characters of his age. He was perhaps the most brilliant mind that Zurich has produced. He was a pious boy in his youth, but was led out of his simple faith by the rationalism then prevailing in the schools, even the antistes at that time belonging to the rationalistic party. He was a great lover of liberty, and liberty of thought possessed a charm for him so that he was easily led off to rationalism. But after he had been in the ministry about fifteen years and while pastor of St. Peter's Church at Zurich, he changed his faith. His early religious nature reasserted itself and rose up again against rationalism. He created a great sensation by attacking rationalism in the Zurich synod. From that day he had to endure persecution and ridicule for being what his enemies called a Pietist. But he boldly stood his

ground in defence of Evangelical Christianity. His boldness appears all the greater, when it is remembered that in his day, the prominent defenders of Evangelical Christianity in the German language could be counted on the fingers of one hand, Claudius, Haman, Stilling and Lavater being the most prominent. Goethe, the great German poet, was a very warm friend of Lavater. He said of Lavater that he was "one, the like of whom has not been seen and will not be seen again." But Lavater's defence of evangelical religion, lost for him Goethe's friendship. For his brave defence of orthodoxy, he was styled by his friends, the second reformer of Zurich. As Zwingli had led the church out of Romanism in the 16th century, so Lavater led it back from rationalism in the 18th century.

He was not only one of the most eloquent preachers of his day, but also one of the greatest of the Swiss poets (especially in his "Swiss Hymns"). And he became also famous for his patriotism. When France took possession of Switzerland, his voice was almost the only one lifted up publicly in favor of freedom. He had the daring single-handedness to throw down a challenge to the

French government in his "Appeal of a Free Swiss." He was the "William Tell" of his age. His zeal for patriotism led to his death. He was arrested for treason by the French in 1799, but soon released. However, when the French captured Zurich from the allies on September, 1799, he was shot by a French soldier and lingered often in mortal agony for a year and a half, until he died January 2, 1801. He was a very remarkable man in his appearance, with his sharp face and keen, piercing eyes. His was a countenance that at once attracted attention. He acquired a great reputation as a physiognomist. He published a large work on that subject and was able to read faces with remarkable facility. He was also a fine religious poet, writing 100 hymns, one of which reads thus:

O Jesus Christ grow thou in us,
And all things else recede.
My heart is daily nearer thee
From sin be daily freed.
Make this poor self grow less and less,
Be thou my light and aim.
O make me daily through thy grace,
More worthy of thy name.

With Lavater should be mentioned John Jacob Hess, who was antistes (1795-1828), the fifth and last of the great antistes of Zurich, the others being Zwingli, Bullinger, Gualther and Breitingen. He was a scholar, and a genius in common sense, just the man to guide the Church during the stormy period of the French occupation. His poise of character is revealed by an incident, that when the French were bombarding Zurich, he calmly wrote his sermon for the next Sunday. He is famous for having written the first scholarly life of Christ (1782), the forerunner of many lives of Christ in the nineteenth century.

Another famous character of the Reformed of Zurich was Henry Pestalozzi, who revolutionized modern education. He was born at Zurich in 1746, and grew up a dreamy, awkward boy, often ridiculed by his companions as "Henry Oddity of Foolborough." He studied law, but gave it up for farming in which he failed financially. Influenced by the book "Emile," published by Rousseau, he started (1775) a school for the poor at Neuhof, which, however, only brought him into deeper poverty. In 1781 his novel "Leonard and Gertrude" brought him fame. It is a charming description of Swiss

village life. In 1798 he was placed in charge of the orphans left by the French invasion at Stans. The results of his teaching were surprising. He then became teacher at Burgdorf in Bern, and in 1802 he embodied his ideas of education in a work "How Gertrude teaches her Children." Finally, in 1802, he opened a school at Yverdon in the canton of Vaud. By this time his methods of teaching had become famous and teachers from all over Europe, yes, even kings and philosophers, came to visit him and inspect his work. But great as he was as an educator, he was poor as a financier, and he was at last compelled to give up his school at Yverdon. He died 1827, having seen as he supposed the apparent failure of his plans. But he had not failed, for his ideas began to be used everywhere, and twenty years after his death, educators all over Europe bore tribute to him. His educational principles seem briefly to have been the following:

1. That education should be education rather than instruction, a drawing out of the pupil rather than a pouring of thought into him. Education previously had looked on the child as an automaton and compelled all children to learn alike through

set forms. His method adapted the education to each child, by the teacher drawing out the child and suiting the instruction to the child's ideas.

2. He was the father of what we call the object lessons or kindergarten system,—that knowledge should be taught in the concrete rather than in the abstract.

3. He laid the foundations for universal education. In his day only the rich had the opportunity for education; and then only the boys, for girls' schools were almost unknown. He, by his work at Neuhof and Stans showed that all children, even the poor children, could be educated. This led to the adoption of universal education. And it was not long before Prussia adopted his ideas and made education compulsory, with the ultimate result that Prussia is now at the head of Germany.

In the early part of the nineteenth century, Zurich together with the rest of Switzerland, underwent a political revolution. Switzerland had not been the land of the free,—a democracy. Universal suffrage was unknown in the larger cities, which were aristocracies. Hence about 1830 a revolution took place in the leading cantons of Switzerland,

which led to universal suffrage. The liberals in politics were mainly rationalists in religion, opposing the old regime, where the church was connected with the state, and the church, therefore, suffered with the state. So in 1839 this party, liberal in politics and rationalistic in religion, having gotten control in Zurich, called Frederick Strauss, the author of the famous rationalistic (Hegelian) life of Christ, as professor of theology at Zurich. This created a tremendous revolt and a petition of 40,000 citizens went up to the Zurich council against his coming. Strauss was kept away by being given a pension which he continued to receive until his death. But though Strauss did not come, the majority of the people, who were still pious, had lost faith in that council, and they feared that an attempt would be made to make rationalistic all the schools as well as the university, so they held a great meeting at Kloten, on August, 1839, where about 15,000 were present. Matters reached a crisis on September 6, at Zurich, as the Christian citizens marched into Zurich and after being fired upon by the Zurich troops, in which several were killed, they took control of the city. As the city council had fled, they ordered a new election, which

resulted against the radicals. An Evangelical professor was called, who came instead of Strauss, Lange and Ebrard, both Evangelical, later becoming professors.

The Zurich Church, as are most of the Protestant Churches in Switzerland, is divided into orthodox, rationalists and mediates, the latter holding views somewhere between the other two. At the university the only orthodox professor of theology is Prof. Schulthess, though the private docent Ruegg is also of that type. The churches of Fraumunster and Neuminster in the city of Zurich have Evangelical ministers, while St. Peter's and Enge do not. There is generally an Evangelical minister at the cathedral, the last one, Mr. Pestalozzi, having died but a short time ago. The stronghold of the Evangelicals in the canton of Zurich is the Evangelical Society of Zurich (indeed each Protestant canton usually has an Evangelical society, which combats rationalism and aids Evangelicalism). Another stronghold of the Evangelicals is the St. Anna chapel, founded by a pious lady of Zurich, Matilda Escher, in 1864, and devoted to all kinds of aggressive church-work. The Evangelicals also have a school in Zurich. There is need

for some later Zwingli or Lavater to come to Zurich and reclaim her to the true faith, although there are brave defenders of it there.

As a result of all this religious history, Zurich to-day has a number of very interesting places. First of all is the cathedral, where Zwingli preached. It is a large building, but in its interior quite plain. Around it, on three sides, are galleries. There are no cushions on the seats and carpets only in the aisle. Everything is very plain and old-fashioned, except that there is a fine stained glass window in the choir, containing pictures of Christ, Peter and Paul. We repeatedly attended service there and found it carried on thus: The minister at the communion table * gave out a hymn, then having ascended the pulpit, he read the Scripture, prayed and read his text. During the reading of the Scripture, the prayer and the reading of the

*The Swiss churches have no altars, usually not even a communion table, often nothing but a baptismal font. This communion table was not placed in the choir until about the middle of the nineteenth century, as the church for several centuries after the reformation was divided, the choir end being shut off by a wall from the main room and used by the French congregation.

text, the people remained standing. But as soon as the minister began to preach, they sat down. This is an old custom, coming down from reformation times. The people stand to show their reverence for the Bible. And they sit down to show that they consider the minister's words in the sermon to be lower than those of the Bible.* This reverence for God's Word was peculiar to the Reformed Church.

Another beautiful scene we witnessed there was a communion service. The Zurich Church is peculiar in that among the Reformed Churches, where the German language is used, it was about the only one where the communion is received by the communicants sitting. Elsewhere, even in the country in Zurich canton, the communicants come forward to the communion table and receive it standing. We found that they also used unleavened bread, which is a recent innovation, although it was not in the form of wafers and had no cross on it. And they broke the bread, for bread-breaking was always emphasized by the Reformed, on which

*Perhaps they also sit down because the sermons used to be long.

subject they had a great controversy with the Lutherans. The two ministers walked from the communion table down the aisle, carrying the bread and giving some to the person at the end of the pew who passed it to others in the pew. The ministers were followed by the elders, each carrying a tankard of wine and a cup, with which they served the communicants. The ministers waited at the other end of the church, until all had been served by the elders, and then they, with the elders, went back to the communion table. The communion is celebrated on Christmas, Easter (together with Good Friday), Whitsunday and in the fall.

Another interesting place to the student of Swiss religious history is the city-library in the Water-church just below the cathedral on the northern bank of the river Limmat. This library is exceedingly rich in works on the Swiss reformation. In it on the third floor is a Zwingli museum, which contains a great collection of books and pictures connected with the life of the great reformer. There is the portrait of Zwingli by Asper, the artist of the Swiss reformation; also Zwingli's New Testament, with his notes in his own handwriting; also others of his books published by Froschauer.

Here is also the first English Bible (Matthews), of which we have spoken, and also the first German Bible published in the reformation (1530), which was four years before the publication of Luther's Bible. This so-called Zurich Bible was translated by Zwingli and his co-laborers as Leo Juda, although they incorporated in it parts of the Luther Bible, which had already been published, but added translations of their own.* We might remark in this connection, that the number of editions of the Bible, published at Zurich in the reformation is amazing. Froschauer was a whole Bible society in himself, for his day he did as much work as a Bible society does to-day. In this museum are also many pictures of the other reformers and of places interesting in Zwingli's life. To the student of Reformed Church history there is no library so full of original information as this. Only the library of the University of

*A copy of this first edition of the Zurich Bible is in the hands of General Roller, Harrisonburg, Va. The writer has a copy of the second edition of 1531, which is valuable, because it contains the original cuts of Scripture scenes by Holbein, the great painter of Basle.

Utrecht can rival it on the history of the Heidelberg Catechism.

Just east of this Water-church, stands the statue to Zwingli, erected on the 400th anniversary of his birth in 1884, and placed on the supposed spot where he landed when he came to Zurich as its reformer. Another interesting place in Zurich is the Swiss National Museum, where are Zwingli's arms, and also his mug and the goblets presented to Bullinger by Queen Elizabeth of England. St. Peter's Church contains Lavater's grave and the house in which he lived is near the church, with an inscription on it. Pestalozzi has a statue in the Bahnhof Strasse and there is a Pestalozzi Museum at the Wollenhof.



BASLE

CHAPTER IV.—BASLE AND ITS BEAUTIFUL CATHEDRAL.

IN the northwestern corner of Switzerland, majestically located on the west side of the blue, rapidly flowing Rhine, lies the aristocratic, wealthy city of Basle. It is an old town, having been originally founded by the Romans as a camp. Its religious centre is its beautiful cathedral, built of red sand-stone, covered with a brightly colored roof and its end being flanked by two towers. The present building was built in 1365, and is 213 feet long and 106 wide. In it, before the reformation, was held one of the great reforming councils of the Catholic Church (1431-1449), which, however, did not reform that church. The cloisters that adjoin the cathedral are interesting, for they were the resort of Erasmus, the oracle of his day, who prepared the way for the reformation in Europe. Basle came very nearly being the birth-place of the reformation instead of Zurich and Wittenberg, for "Erasmus laid the egg of the reformation and Luther hatched it," is the old proverb. Erasmus, though a famous scholar, had not the moral courage to be a reformer and did not break with Rome. It

was left for Luther and Zwingli to do what he did not do, so he missed the great opportunity of his life. However he had an important influence in the preparation for the reformation as by the publication of his Greek Testament in 1516, which led Zwingli to become a reformer.*

Before the reformation broke out, several interesting scenes occurred there. Hither Zwingli came as a boy of ten (1494) to study three years at the parochial school of St. Theodore's Church. Here he first began to reveal his remarkable abilities, especially in oratory and music. Later, in 1505, he returned here to complete his education for the priesthood and spent about a year as a teacher in the parochial school of St. Martin's Church, and also in attending the university. It was at this time that he met the great crisis of his life. Thomas Wyttenbach was lecturing at the university as teacher of Greek. He introduced Zwingli to the study of the New Testament. He planted two seed-thoughts in the mind of young Zwingli, that made him the future reformer. One was, that the time would come, when not the church, but the Bible,

*Erasmus died 1536, in the house of Froebenius, the printer, at 18 Baumleingasse, Basle.

would be the ultimate authority in religion. The other was, that sins are forgiven, not by the Virgin Mary, but through the ransom of Christ. Wytenbach later followed his illustrious pupil into Protestantism, and became the reformer of Biel, Switzerland. But he has been forgotten in the greater fame of his illustrious pupil, Zwingli, just as Ananias, who baptized Saul at Damascus, is forgotten in his great convert Paul.

But another man than Erasmus or Wytenbach was destined to become the reformer of Basle, Ecolampadius. His real name was Hausschein, meaning "the light of the house," which he latinized, according to the custom of the day, into Ecolampadius. He was a mild and gentle reformer, not having the impetuosity of either Luther or Zwingli,—more like Melancthon, yet without the latter's vacillating and compromising spirit; for though mild, he was yet firm as a rock. His scholarship was of the highest order, as is shown by the fact that one of his books, the "Dialogue," influenced Melancthon to lower views of the Lord's Supper. Ecolampadius became the twin reformer with Zwingli of German Switzerland. As a boy, he had been disgusted with the immorality and pro-

fanity of the priests. He attended Basle University and later returned again to Balse (1518), to aid Erasmus publish the second edition of his Greek New Testament, when he received the degree of doctor from the university. But he soon went away to Augsburg. He finally entered a monastery to seek refuge for his soul. But dissatisfied with it, he soon left it, saying, "I have lost the monk but I have found the Christian."

In 1522 he came to Basle as assistant priest of St. Martin's Church. Others as Capito at the cathedral had before him tried to introduce the doctrines of the reformation, but there had been no permanent results. But Ecolampadius' work told. In 1523 he was elected lecturer on the Bible at the university. In 1524 William Farel, from France, visited Basle and had a disputation, which created a sensation and exerted an influence for Protestantism. Ecolampadius began preaching the evangelical Gospel quietly but clearly. When the conference was held at Baden (1526) he was the leader for the Reformed as Zwingli dared not be present. He there made a great impression by his learning and piety. This conference made an impression on Basle, as did the conference at Bern (1528). Fi-

nally matters came to a crisis in 1529. Some of the Protestant party had entered St. Martin's Church, where Ecolampadius preached, on Good Friday, 1528, and carried away all the images. On Easter Monday, the same was done at the Augustian Church. Sermons were preached in St. Martin's and St. Leonard's against the papistical abominations in the cathedral. The result was that Christmas of that year was spent under arms. This divided, warlike condition continued until February, 1529. Then the leader of the Catholic party fled and the Reformed people went to the cathedral and the other Catholic churches and threw out and burned the images. On Ash Wednesday some wags said, "the idols are really keeping Ash Wednesday to-day." And Ecolampadius ironically declared, "Thus severely did they treat their idols and the mass died of grief in consequence." The city council reorganized the government. Ecolampadius was made preacher at the cathedral and antistes or head-minister of the church. New professors were called to the university and the university thus became Reformed, the first university to do so, Heidelberg being the next, about a half a century later. Ecolampadius lived only a couple of years longer,

dying of the plague, just one month after Zwingli, in November, 1531. Although he was so modest and his name meant only "the light of the house," yet Ecolampadius became "a burning and shining light," like John the Baptist. He did what Erasmus could not do. Erasmus laid the egg of the reformation and Ecolampadius hatched it at Basle.*

Connected with the reformation at Basle was a very celebrated painter, Hans Holbein the younger. He came from Augsburg, where he was born, to Basle in 1516, where he painted the town-hall and had as his friends Erasmus and the printer Frobenius. In 1526 he painted his greatest work, a Madonna—"the Madonna of the Meier family," so-called, because he places in it, the burgomaster of Basle and his family. Basle does not possess this famous picture, but Darmstadt and Dresden both have what they claim as the original and it is very difficult to decide between them. He left Basle in 1533, to become court-painter of the king of England, and died there 1543. A number of his pictures are in the picture gallery at Basle

*His portrait, painted by Asper, is found in the picture gallery at Basle and a statue to his memory stands at the entrance to the cloisters of the cathedral.

in the Holbein-room. There is a painting at Basle called the "Dance of Death," which represents death coming to different persons of different grades of society. This has been ascribed to Holbein, but it is older than he and was painted to represent the plague of 1312. But, though he did not paint that famous picture, he painted a "dance of death" for the Dominicans at Bern, 1526. The original has been destroyed and the picture exists only in copies, one of which is in the Basle museum. It consist of 27 designs and reveals his tendency to Protestantism. Death comes as a skeleton to pope, king and cardinal, etc. In it the ecclesiastics are satirized, while the poor people are tenderly treated. The Scripture texts reveals his Protestantism. Thus death comes to the cardinal as he gives forth a letter of indulgence, and under it are the words, "Woe to them which justify the wicked for reward and take away the righteousness of the righteous from him." He represents devils as watching for the pope's soul. He ridicules the papist clergy in his pictures,—their presumptuousness, stupidity, laziness and sensuousness. Holbein also executed designs for woodcuts for the famous scenes of the Bible, which were published in the Zurich Bible of 1531.

Calvin also visited Basle (1535), but stayed only a short time under an assumed name. Here he had printed (1536), at the publishing house of the Platters' his immortal work the "Institutes of Theology." This is the great Theology of the reformation and has exerted more influence than any other book of that period. But Calvin soon left to become the reformer of Geneva. Erasmus, Ecolampadius, Holbein—the three great men of Basle in the reformation. Since that time, no very great name appears at Basle until the Thirty Years' war in Rudolph Wettstein, the great statesman, who at the peace of Westphalia at the close of the Thirty Years' war (1648), secured the freedom of Switzerland from Germany.

During the eighteenth century, Basle was remarkable for the number of mathematicians that she gave to the world, as Euler and the Bernoullis, ten of the latter, all famous. Euler was also the great defender of Evangelical Christianity and though he lived most of his life at St. Petersburg and Berlin, never gave up his Swiss citizenship. The greatest mathematical prize of that time, the prize of the Paris university, was carried away repeatedly by these Basle mathematicians during the

18th century. Basle did not, like Zurich and Geneva, fall away into rationalism in the 18th century. With Bern, she continued orthodox and at the end of that century and the beginning of the 19th was the home of Pietism. Her Pietism made her the birthplace of a number of practical Christian activities. Thus the first Young Men's Christian Association was started here, long before George Williams started his in England. Rev. Mr. Meyenrock started it in 1765. In 1825, after the death of its founder, it was reorganized and when, in 1833, Rev. Mr. Mallet, one of the leading Reformed preachers of Germany, visited Basle, he carried it back with him to Bremen. From there it spread and when George Williams started his association in London, there were at least seven of these earlier associations in Germany. The Y. M. C. A. movement in Europe is a union of these two movements.

Another important religious institution was founded at Basle in 1814, the Basle Missionary Society. Next to the Netherlands Missionary Society it is the oldest in Europe, except the Moravian. In 1715, Basle was in great danger of bombardment by the hostile armies in the Napoleonic

war. Just at that time, a minister was holding a missionary service at which a young man announced himself as a candidate for the foreign field. A missionary society was then formed as a thank-offering to God for saving the city from bombardment. This society began work in Russia in 1821, but was later compelled to withdraw. Its present mission fields are in Africa (along the Gold Coast and the Cameroons), China and the East Indies. It is the largest of the continental societies, receiving its moneys mainly from Switzerland and southern Germany. It reports in 1909, 386 missionaries, 32,800 heathen converts and receipts amounting to \$417,000. Its mission house is one of the most interesting institutions of Basle. This society, like the other Continental missionary societies, does not require a college or university diploma for its missionaries, but generally takes them from the trades and trains them intellectually and spiritually for its work. Its missionaries are expected to have some trade, whether it be that of carpenter or printer, etc., which may be useful in the work of the mission in heathen lands where they are expected to partially support themselves. The society has therefore been enabled to found success-

ful industrial missions, where the natives are taught useful trades as well as Christianity. Thus they taught the Mangalese the art of weaving and as a result 45,000 yards of cloth were woven by them in 1884. Their collection of missionary curios is very large and interesting, comprising idols, implements of war, household utensils and the costumes of the natives of the lands where their missions are located. There is also an interesting set of pictures depicting missionary life. The society is undenominational, but is controlled by the Reformed consciousness.

Near Basle is another important missionary institution at St. Chrischona. While the former society aimed especially at foreign missions, this emphasized home missions. It sent a number of young ministers to America and is now helping to provide Germany and Switzerland with city missionaries. There is also another similar institution in Basle, the Preachers' Seminary, which for many years has raised up Evangelical ministers and city missionaries.

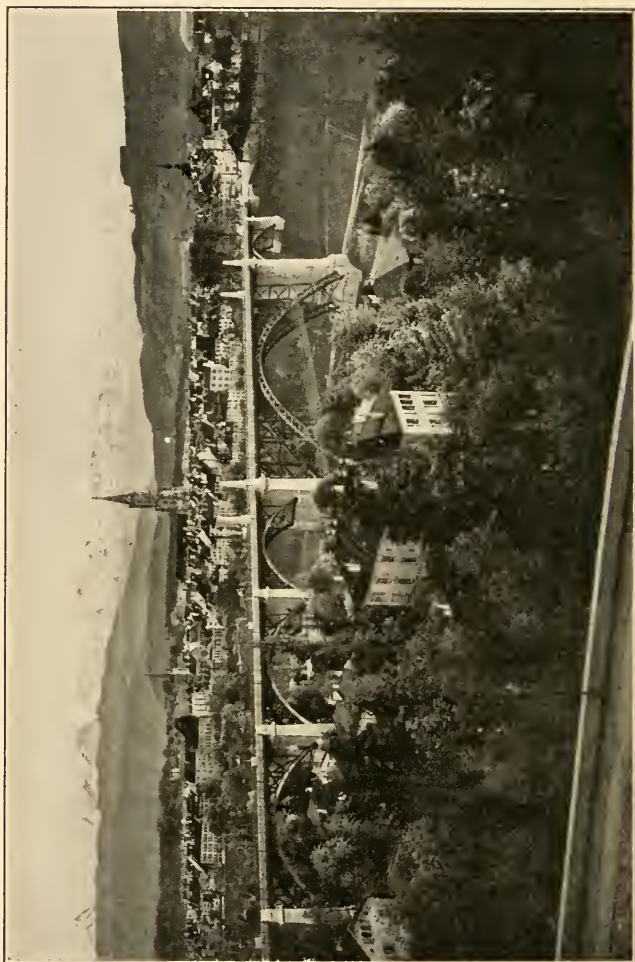
The present condition of the Reformed Church at Basle is not so satisfactory as a century ago when it was filled with Pietism. Rationalism

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gained a foothold here by the coming of DeWette as professor in the university in 1821. Since that time, rationalism has come in like a flood and gained control of the university, although there are still some prominent professors of theology there who are Evangelical, as Professors Riggensbach and Orelli, the noted Old Testament scholar. The latter is president of the Swiss Evangelical Union, which is composed of all the Evangelical Churches of Switzerland. Switzerland has as many Protestant denominations as it has Protestant cantons. And the orthodox men in each of them belong to this Union. It meets annually in the spring. The late Prof. Rudolph Stahelin, the author of the best life of Zwingli (in German) was a professor there.

Recently a strong movement has developed in Basle toward separation of church and state, stronger than in any of the German cantons, which have always been unfriendly to such disestablishment. The great problem in the case, is what to do with the theological department of the university, if disestablishment should take place. Time will tell the result.*

*For a description of Schaffhausen see Chapter 6 of this book, on The Grisons and the Rhine Valley.



BERN

CHAPTER V.—BERN, THE CAPITAL OF SWITZERLAND.

OF the larger cities of Switzerland, Bern is perhaps the most picturesquely located.

For it stands on a bluff, whose steep banks, on three sides, descend into the swift river Aare, which flows around it in a gorge about a hundred feet below it. Bern is the quaintest of the larger cities of Switzerland, having more medieval features than any other. This is due largely to its arcades or covered sidewalks, the second stories of the buildings projecting over the pavements. This, it is true, makes the stores dark, but it protects the pavements from rain and cold and makes it delightfully cool for promenading on a hot summer day. Bern has a population of 75,000. The most prominent building is the cathedral with its terrace overlooking the river, from which there is a magnificent view of the distant Bernese Alps, of which the Yungfrau is the crown. This cathedral was begun in 1421 and completed in 1598, later restored in 1850. But it was not till about twenty years ago that its tower was crowned with a beautiful grace-

ful spire, 328 feet high. The cathedral is 285 feet long and 118 feet broad.

To this town Zwingli came as a boy of 13 from Basle, to continue his education. Here he probably gained his first impulse toward the freer learning. For here a schoolmaster, named Lupulus, taught according to the new methods of Humanism, which was a revival of learning in the 16th century. But unfortunately, his studies were cut short by the attempt of the Dominicans, who, seeing his abilities especially in music, attempted to make a monk of him. His father, who was not friendly to the monks, took him home so as to get him away from them and sent him to the university of Vienna. But it is interesting to think, how if he had become a monk, he would have begun the reformation like Luther, who was a monk. As it is, he grew up with the larger vision of the scholar, and the more practical methods of the parish priest and from that standpoint began the reformation.

When the reformation had broken out at Zurich, it gradually began to influence Bern. The leading priest at Bern was Berthold Haller, not as great a man as either Zwingli or Ecolampadius, but he is an illustration of an ordinary man becoming great

by making use of his opportunities at a critical time. The reformation grew with many reverses at Bern, until in January, 1528, a great conference was held there in the Franciscan Church. To it came many distinguished strangers from other cantons; yes, even from western Germany, came Bucer and Capito. At this conference, Zwingli appeared as the leader. The doctrines of the papacy were discussed, and a very remarkable circumstance occurred during its session. Zwingli was preaching on one of the clauses of the Apostles' Creed when a priest, robed in his vestments, came into the church to celebrate mass at one of the side altars. But Zwingli preached with such eloquence, that the priest's mind was riveted and he lost faith in his old doctrines. So, in the presence of the assembled congregation, he stripped himself of his robes and throwing them aside on the altar, he exclaimed: "Unless the mass reposes on a more solid foundation, I can celebrate it no longer." His conversion to Protestantism produced a great sensation. The conference resulted favorably to the reformers. As a result, the great central canton of Bern now threw its fortunes with the Reformed.

This was the most important event that had yet

happened in Switzerland since the reformation began. For Bern was not only the central canton but the largest, so large that two centuries after, two cantons, Aargau and Vaud, could be carved out of it and still leave it a respectable canton in size. But its influence for Protestantism became still more important outside of itself. For it led to the opening up to the Gospel of French or southern Switzerland, which as yet had been untouched by it. Soon after this Bern acquired the region lying north of Lake Geneva from the duke of Savoy and by her league with Geneva she exerted so great an influence, that that whole southern district of Neuchatel, Geneva and now Vaud was thrown open to the Gospel.

Bern had no head minister named antistes like Zurich or Basle. She had superintendents over districts, who were called dekans and the dekan at the cathedral at Bern was the head-dekan of the Canton. As Bern had no university no very prominent persons appeared. But at the close of the seventeenth century, the church had fallen into a sort of dead orthodoxy and a wave of Pietism appeared. The early Pietists as Guldin and König, were compelled to leave, but Pietism remained in the

church and found a prominent leader among the ministers in Rev. Samuel Lutz, or as he latinized himself in his work "Lucius." He was pastor at Amsoldingen south of Thun, and held great open-air meetings in his parish. Indeed the whole region from Thun to Interlaken had many pietists who desired more religious life in the church and more religious experience in the individual Christian.

No great name, however, appeared in Bern until in the 18th century, that century of rationalism, when there arose a great opponent to rationalism and defender of Christianity in Albert von Haller, one of the most remarkable men Switzerland has produced. He was born October 8, 1708, at Bern. He soon revealed remarkable ability, especially in the languages, so that at nine years of age, he read the New Testament in Greek, and was learning Hebrew. He intended to become a minister, but after the death of his father, he was influenced by a physician Neuhaus to change to medicine. Having finished his studies at Bern, he went at the age of fifteen to the university of Tübingen in Germany. Then he went to the university of Leyden, where he received the doctor's degree. There he

sat at the feet of Prof. Boerhave, the great professor of medicine, who, like him, was providentially kept out of the ministry for great purposes. For Haller, like Boerhave, was destined to exert a wider influence for religion out of the ministry, than if he had been in it.

On his return to Switzerland, he became famous for his poems, for he was the first poet of nature that Switzerland had produced. "The Alps" was his most famous poem. His fame as a scientist led him to be called to the university of Gottingen, in Germany, in 1736. There he taught the sciences till 1753, when he returned to Bern, where he filled several positions in the government. But it was as a Christian that Haller stands out prominently. In an age, when rationalism was prevalent, Haller was outspoken for Christianity, and the fact that he was a layman and a scientist, added force to his testimony. His most important defence were his "Letters about the most important Truths of Revelation," published 1772. He was the strong opponent of the bald materialism of Voltaire and La Mettrie, the latter having written "Man as a Machine." Haller declared that the Bible was his whole theology, and so greatly did he love his

own church, that he was instrumental in the founding of a Reformed Church at Gottingen, which was located in a Lutheran land. He died, calling on God to receive his soul, December 12, 1777. If Switzerland had a Voltaire at that time at Geneva, she also had a Haller at Bern to defend the old faith.

Bern remained faithful to the old orthodoxy until about 1830, when with the new liberal political party, as in Zurich, there came in a new rationalism. A university was founded at Bern just as there had been at Zurich and a rationalistic professor of theology was called (1846) in Edward Zeller, the Hegelian. Protests were lifted against this and there was a controversy as in Zurich. But, unlike Strauss, who did not come to Zurich, Zeller came to Bern and taught for a short time. But he did not find his position very comfortable and soon went back to Germany. Thus Bern at last received rationalism and it grew in influence until now almost all of the professors of theology at the university, except Prof. Barth and the private-docent Lauterberg, do not belong to the evangelical wing. However, to offset the entrance of rationalism, a large, active and influential Evangelical

Society has been formed in the canton, which, when it has its annual conference in Bern, draws thousands to its sessions. And we understand that the younger ministers are prevailinglly Evangelical, which is hopeful. One of the leading preachers is Rev. Mr. Hadorn at the cathedral in Bern, the author of several important works of Swiss religious history.

Bern, while interesting religiously, is also interesting politically. As the capital of Switzerland, it contains the Federal Palace, where the congress and house of representatives meet, which is finely located on the east side of the city, above the gorge of the river, and commanding a fine view of the distant Bernese Alps. Switzerland is composed of 22 cantons or states. Three languages are used in the sessions of the congress and house of representatives, German, French and Italian. Its upper house has two representatives from each canton; its lower house has about 150 members. Switzerland is therefore like the United States in miniature, or rather the United States is an enlargement of Switzerland, or as we shall see when we come to visit Geneva, Switzerland is the United States of Europe. Because it is the capital, it has a number of national

institutions as the Historical Museum, devoted to the history of all Switzerland. In addition to its importance as the capital of Switzerland, Bern is also the seat of various international movements, which have been located in Switzerland, because it is neutral ground between the great nations. Thus the International Postal Union was founded in 1874 and its centre was located at Bern. Bern is also interesting in itself. It is a great city—for bears,—the bear being the emblem of the canton. If all the bears in Bern were alive, it would not be healthy to stay there, but they are not. There are wooden bears, bronze bears, stone bears, while at one place Bruin appears in statue clothed with sword, hammer and helmet. And there are even live bears, but the latter are kept safe from harm in a bear-pit at the east end of the town. Yet so great was the veneration of the Bernese for these live bears, that the taking of them away by a hostile power on one occasion almost resulted in a war. Bern without its bears would not be Bern any more, for the bear is Bern's tutelary deity. Perhaps the most remarkable curiosity is the bear-clock, located at what was formerly the west-gate of the city, but is now in the heart of the city. Every hour a pro-

cession of bears take place in front of this clock. First a rooster, made to crow by machinery, crows, and when we first heard him, his voice was as husky as if he had contracted a dozen pneumonias with perhaps tuberculosis thrown in. He has evidently died or something else has happened to him, for the rooster that now crows is in better voice,—perhaps he has been taking music lessons from some great singer, who knows? When he has delivered himself of his crow, then the wooden bears, some of them standing, some of them on all fours, march around a seated figure and a harlequin strikes the hour. The rooster again crows, the old man turns the hour-glass to show that a new hour has begun, while a bear at his side most ridiculously jerks his head, now to the right and then to the left. The whole performance is ended by the rooster crowing the third time. Another quaint curiosity is the child-eater, a statue of a man, who is in the act of eating children. He has them in his pockets and is about putting one in his mouth to eat. The statue is used to frighten the children into obedience. Whether it does so or not, we do not know, but it would take more than that to make young America obedient.

CHAPTER VI.—THE GRISONS AND THE SWISS RHINE.

THE Rhine, the beautiful Rhine; but Switzerland has its Rhine as well as Germany.

It has the source of the Rhine in its canton of the Grisons. This is the great eastern canton of Switzerland, the largest in size, but one of the smallest in population, for its elevation is too high to support many people. It has more Alps and grand mountain scenery than almost any other part of Switzerland, and it has a mountain that for beauty rivals if not exceeds the famous Yung-frau, the Pitz Palu near Pontresina. It contains the grandest of the Swiss passes, the Splugen whose northern entrance, the Via Mala at Thusis, is the grandest entrance to any of the Swiss mountain passes. While further east is the beautiful Engadine valley, a valley high enough to be on the tops of the hills, for the altitude of the bottom of the valley is from 3,000 to 6,000 feet above sea level. And yet it is surrounded on both sides by high mountain peaks, that rise like gothic cathedral spires from 10,000 to 14,000 feet above sea-level around it. It is the finest large upper valley in the

country, and has a delightful climate in summer and a wonderful growth of wild Alpine flowers. Still another peculiarity of the valley is its use of the Romansch language by thousands of its people, the fourth language spoken in Switzerland.

Into this eastern canton of Switzerland, the doctrines of the reformation began to enter early. Zwingli had a warm friend and adherent in Comander at Chur, the capital of the canton. The result was that Chur and the Prattigau district to the east became largely Reformed, while to the west the Upper-Alp valley remained Catholic. Long before the Pilgrim Fathers brought religious and civil liberty to America in the Mayflower, as they boast, the Catholics and Protestants of this canton had established the first religious liberty. While elsewhere the Catholics persecuted Protestants and Protestants hated Catholics, here at Ilanz on June 25, 1526, Catholics and Protestants agreed to respect each others views and live in peace with each other. This religious liberty would have continued to the present day, if foreign powers had not, as we shall see, involved them in internal strife and foreign war.

A very interesting episode in the introduction of

the Protestant doctrines occurred at Pontresina in the Engadine. The little village church there was without a pastor, when Vergerius, one of the Italian reformers, happened to pass through it. When the villagers learned that he was a priest, they asked him to remain and be their priest. He replied that perhaps they might not like his doctrine. But simple-hearted as they were, they declared that they would be satisfied with it, whatever it might be. It was not long before his preaching began to bear fruit. The congregation felt that the use of images in the church was idolatry. They determined to put them away. But what to do with them was the question. Some of the congregation suggested that they be sold to the churches lower down the valley, which still believed in Catholic images. Others, however, declared that if images were wrong in their church, it would be wrong to put them into the hands of their neighbors to be worshipped. So, finally they took the images to the little stream, that flows past Pontresina, threw them into its rushing waters, and that was the end of Catholicism in the Engadine. The Reformed faith was then introduced into many parts of the canton.

The Thirty Years war, that awful war of Europe, brought devastation to the Engadine, although it hardly touched any other part of Switzerland. But unfortunately this canton was strong in military strategical points. It had the most direct pass between Germany and Italy, the Splugen. The possession of this pass was coveted by three great nations, Spain, Austria and France. Besides this, Austria laid some claim to a sort of sovereignty over a part of the canton and she sent armies into it to make good her claim. Then, too, there were two parties within the canton, the Catholic and Protestant, the first led by the Plantas, the last by Von Salis and Jenatsch. First the Protestants took severe measures against the Catholics. This led the Catholics to retaliate by a severe massacre, a second St. Bartholomew's massacre, though smaller, in the Valtellina valley, now in Italy, but then included in the canton. This valley runs east and west, ending to the west in the upper end of beautiful Lake Como, the most beautiful of the Italian lakes.

The fearful massacre of the Protestants began July 19, 1620, at Tirano, where the head of the Reformed pastor on a spike was exposed in his

pulpit as a warning against heretics. Farther down the valley was Toglio, where the Reformed had gathered for prayer in their little church. The enemy fired in the window, wounding the pastor while leading in prayer. And when those who were not killed in the church, fled to the church-tower, the Catholics set the tower on fire and burned them all up in an awful holocaust. At Sondrio, further down the valley, the Reformed, hearing of the danger, united and marched armed through the city. Most of them contrived to escape over the Malenco valley into the Engadine. But in all, about 500 Reformed were killed, among them eight ministers.

After this massacre Austria, invited by the Catholic party in the canton, sent her army there with fearful results to the Reformed. The Reformed pastors were driven out and supplanted by Capuchin monks. The Reformed people were forced to go to the Catholic Church by the soldiers and their children forced to attend Catholic schools. The oppressions of the soldiers became so severe that many fled to the woods and wilds and lived on roots and berries, where they were secretly ministered to by Reformed ministers. Finally, in 1621, their op-

pressions became so terrible that they rose against the invaders and drove them out, killing the leader of the Capuchins, Father Fidelis. But it availed nothing, for Austria only sent another and a stronger army into the canton to reduce them to greater extremities. The condition of the Reformed was at the lowest ebb, for they had hardly any pastors and many of their members had emigrated.

Finally France, although a Catholic power, came to their assistance, because she was jealous of the growing power of Austria and Spain, and wanted to check it. She sent in 1635 as their governor, the great Huguenot general, Duke Henry of Rohan, "the good duke," as he was affectionately called by the people. He had been compelled to flee from France for the sake of his faith. He relieved their distresses. The canton had peace and the Reformed Church again revived. But as he did not reconquer the Valtellina valley in the south (which he could not do as France did not support him in it) the people finally became dissatisfied with the French control and rose against it in 1639. During this time the Reformed regained many of their churches and their faith was firmly established

again. But they never forgot these persecutions of the Catholics, for even in the latter part of the nineteenth century, when a Catholic chapel was allowed to be built at St. Moritz in the Engadine, now a very fashionable watering-place, there were a good many murmurs of discontent among the Romansch people, who shook their heads with doubt and fear at the return of the Catholics.

It is interesting to notice that along the southern border of the canton, in the Val Bregaglia as at Vico Soprano and in the Bernina pass as at Poschiavo, there are still six Reformed congregations who use the Italian language,—the small remnant of the Italian Reformed, who were so fearfully persecuted in the Valtellina massacre. Still the early liberality of the people of this canton on religious liberty, as shown in 1526, still exists in the canton, for we were told some years ago by the pastor of the Italian Reformed Church at Poschiavo that the Reformed synod of the Grisons met in his town a few years before. And they were entertained, not by the Reformed, but by the town, of which perhaps four-fifths were Catholics, which showed that a very kindly feeling had taken the place of the bitter hatred of three centuries ago.

Leaving Chur and the source of the Rhine, we follow it northward, past the canton of Appenzell, and St. Gall on the west, both places famous for the making of their exquisite Swiss embroideries. The canton of Appenzell was greatly divided in the time of the reformation and there was considerable friction. But it happened that it was divided mainly along geographical lines. The mountaineers around Mt. Sentis on the south remained Catholics, while the farming people northward toward Germany received the new doctrine of the reformation. They finally very wisely agreed to divide the canton in 1597, into two half-cantons, Inner-Rhoden being Catholic and Outer-Rhoden being Protestant. They were always at daggers points politically in the Swiss diet, and the vote of the one neutralized the vote of the other, but still they had peace between them ever since.

St. Gall is a city, not a canton, but one of the largest cities of high altitude in Europe, its altitude being 2,200 feet above sea-level, and its population 5,000. The city grew up around the abbey, which had been planted there by Gallus the missionary from the British Isles in the seventh century. Gallus had introduced the British faith,

which was simpler and more like the Protestant than the Romish, and that region never got over it, for as we have seen in Zwingli's boyhood, the people were fond of the Bible and its stories, and Zwingli was told them by his mother in boyhood. But the Romish faith overcame the British and the ritual of the abbey became very ornate. The abbey became famous for its wealth and its library, which now contains 30,000 volumes, some of them very rare books and manuscripts.

But, although Catholicism had so strong a citadel there, the Reformed doctrines early gained an entrance in the reformation. It happened that one of Zwingli's schoolmates at the University of Vienna was Joachim Vadian (von Watt) who was from St. Gall. After residing at Vienna, where he was made rector of the university for a number of years, he returned to St. Gall as a physician and was made mayor of the city in 1526, just as the reformation had gained control at Zurich. Feeling the need of a reformation in the Catholic Church, he introduced the new doctrines from Zurich into St. Gall. In this, he was assisted by another layman, John Kessler, a saddler, who had studied under Luther and Melancthon at Wittenberg, and who preached

very eloquently. By 1528, the council of the city had ordered all images out of the churches and in 1529 a large synod was held there, attended by many pastors of neighboring cantons. Of course all this time the abbot of the abbey, which is separated from the city only by a narrow street, looked on with great hostility, for the reformation was robbing him of his constituents. After the unfortunate defeat of Zurich in the Second Cappel war (1531), when Zwingli was killed, there came a strong Catholic reaction in Switzerland and many were the brushes between the abbey and the citizens. When the Catholics of the abbey thought themselves strong enough, they would march in grand processions through the streets of the city. And then the Protestants would close the gates of the city against them in order to stop these processions in a Protestant city. But to-day Protestant and Catholic, abbey and city, live side by side in peace. However, the founder of this Reformed Church, Vadian, was a remarkable illustration of a prominent Christian layman in reformation times. He was not only a physician but also a great scientist, especially in geography.

Following the Rhine northward as it passes into

the quiet lake of Constance, we pass the city of Constance on the northwest side of the lake, but in Germany. There at the council of Constance John Huss, the reformer before the reformation was condemned and burned at the council of Constance (1414-8), one of the three great reforming councils of the Catholic Church in the Middle Ages. In its cathedral, he was condemned and a large stone slab, with a white mark on it is said to mark the spot. A large boulder to the west of the town in the Bruehl, marks the spot where he suffered martyrdom July 6, 1415. The Dominican monastery, where he was imprisoned, is now turned into the fine Island Hotel. Huss was the prophet of the coming reformation, and he foretold its coming. The Rhine now flows westward so as to get around the mountains of the Black Forest. Passing the canton of Thurgau to the south, which is mainly Reformed, it next flows by the city of Schaffhausen. A mile and a half below that city is the famous Falls of the Rhine, the "Niagara Falls" of Europe, not so grand by any means as our Niagara, but still very picturesque. The falls are about 60 feet high and 375 feet wide, only about one-half as high as Niagara, and one-tenth as broad. And yet this

majestically flowing river (for by this time the little brawling stream of the Grisons has become a broad river as the waters of Lake Constance flow out through it) makes a magnificent fall. And when it is illuminated at night by electric lights of many colors, it becomes a vision of beauty as well as of majesty. As one looks out across the falls to Switzerland, the falls seem to be set in a beautiful frame of distant snow-capped Alps.

Schauffhausen is a quaint old Swiss town of 16,000. Many of its buildings bear inscriptions,—two or three of them hundreds of years old. The city hall and the knight's house are especially interesting, because of their antiqueness. In the cathedral is shown the bell, whose inscription gave Schiller, the great German poet, the suggestion for his famous poem "The Song of the Bell." The inscription reads "vivos voco," "mortuos plango," "fulgura frango" (I call the living, I lament the dead, I check the lightnings).

The doctrines of the reformation were introduced into Schaffhausen by Sebastian Hoffmeister in 1522. In April, 1523, he wrote to Zwingli: "By us is Christ received with great avidity. I preach with good results. The council has promised me

protection against the pope." The Catholics became alarmed at the progress of the reformation, and called to their assistance a prominent preacher, Erasmus Ritter, who preached against Protestantism with great power; when, lo, a miracle, the Saul becomes a Paul,—Ritter becomes a Protestant. But still the city was greatly divided between the old and the new faith, the guilds of the fishers and the vintners being for the reformation, and the other guilds against it. A reaction took place and it looked as if the reformation would be checked here as it had been at Lucerne. Hoffmeister was compelled to resign, but Ritter remained to preach the truth with great prudence. The victory of the Reformed at the conference at Bern in January, 1528, greatly affected Schaffhausen and a Protestant mayor was elected in 1529. From that day Schaffhausen has been firm in its attachment to the Reformed faith. But, lying as she did on the borders of Switzerland, she had yet to pass through many dangers for it. The Thirty Years war, which so terribly devastated Germany, put her into danger. She escaped the war, but she received the war's awful result, the plague. However, that war in Germany brought to her also blessings. It drove many Re-

formed ministers out of Heidelberg and the Palatinate, some of whom as Fabricius, the father of Prof. J. L. Fabricius of Heidelberg University, came to Schaffhausen as an asylum and taught there. These refugee ministers spoke so highly of the Heidelberg catechism, which had been used in the Reformed Churches of the Palatinate, that the canton of Schaffhausen set aside the old catechism of Leo Juda and has ever since used the Heidelberg. Pietism later appeared in the Church of Schaffhausen. George Hurter, following the example of Franke at Halle, Germany, founded an orphan's asylum, which is still in existence. Pietism gained a strong hold on this canton, one of its antistes going so far as to incline to the Moravians, Antistes Oschwald (1751).

Perhaps the most illustrious character that Schaffhausen produced was the great historian of Switzerland, John von Muller, sometimes called "the Tacitus of Switzerland." John Muller was born in 1752 at Schaffhausen. He was a born historian, for at the early age of nine he attempted to write the history of his native city. He was intended for the ministry, but after studying in his native town and then at the University of Göttingen

in Germany, he decided to devote his life to writing a history of his native land, for which he began gathering materials about 1772. He travelled over most of Switzerland gathering facts from original sources, and his history gradually appeared. He went to Germany, where the Landgrave of Hesse appointed him professor of history and librarian at Cassel. There he wrote his history of the Establishment of the Popes in the Eighth Century. The Catholics were surprised that a Protestant would write such a history and thought he was inclining toward Rome. The Elector of Mayence made him librarian at Mayence and the Catholics tried to win him by sending him on a diplomatic deputation to Rome. He was then called to Vienna and every effort made to convert him to Rome, but without success. He then accepted a call to Berlin where he met Napoleon Bonaparte, who greatly admired him, made him secretary of state of the kingdom of Westphalia. He died shortly after (1807) at Cassel. His last words were, "Whatever is, is of God and all comes from God." In his History of Switzerland, which is a monumental work, he reveals immense research and rare historical judgment as well as great finish of literary style. Although often

among royalty, he never lost his love for liberty and although often tempted by Rome, he never gave up his early Reformed faith. His brother John George Muller became a prominent minister at Schaffhausen. He has been called "The Swiss Herder," because like Herder, he bore a bold testimony against rationalism and with a grace that rivalled his German master.

In the nineteenth century Schaffhausen again revealed a revival of Pietism. A visit of Madame Krudener, the female evangelist of the early part of the 19th century, led to a revival in the churches at Buchs, and Beggingen Spliess, a leading young minister, attended and used his influence for Pietism. Later, in 1844, he was elected antistes. Just before his election to that position, an unusual thing for Switzerland happened,—the antistes of Schaffhausen, Hurter, went over to the Catholic Church. Frederick Hurter was a scholarly man and had written a history of Pope Innocent IV. This and his association with prominent Catholics led him to be suspected of Catholic leanings. He finally verified these suspicions June 16, 1844, by becoming a Catholic. His change of faith produced a great sensation. That the head of a great cantonal

church, an antistes, should go over to Rome, produced a great sensation as nothing of the kind had happened since the reformation. The canton then elected a man of a very different stamp to the antistes' position, in Spliess the Pietist.

The Church at Schaffhausen has remained very evangelical. While the neighboring cantons, as Thurgau cast aside the Apostles' Creed as being too orthodox, yet Schaffhausen clung to the old faith, having, it is said, not a rationalist among its ministers. Her Pietism has shielded her from rationalism. And although a number of the Swiss cantons, that formerly used the Heidelberg catechism, as St. Gall, Bern and the Grisons, have given it up, Schaffhausen still retains it. Before leaving this interesting city, we must not forget to notice the Munot, a round tower 155 feet in diameter, with walls sixteen feet thick. A winding incline ascends the interior, made wide enough to take up a gun-carriage. It is about 80 feet high and was begun in 1515, and completed in 1582. This strong fort, that has survived the centuries, is a fine type of steadfastness of Schaffhausen to the old Evangelical Reformed faith against Romanism in the reformation and against rationalism in the last century.



NEUCHÂTEL

CHAPTER VII.—NEUCHATEL AND FAREL.

THE three southwestern cantons of Switzerland, Neuchatel, Vaud and Geneva, are French and form an entirely distinct district from the German cantons, which we have up to this time been describing. The vivacity of the people contrasts strongly with the more stolid phlegmatic German of the northern cantons. But though French, they are Swiss-French and there is a firmness about their nature, lacking in the present inhabitants of France. As many of them are descended from the Huguenots, here perhaps can best be seen the marked characteristics of that brave people, "Self-reverence, self-knowledge, self-control."

The city of Neuchatel is finely located at the foot of the eastern slope of the Jura mountains on the western shore of the lake of Neuchatel. It is a city of about 25,000 inhabitants. The softer green of the Jura mountains that rise up directly from the city, contrasts sharply with the cold snow-white Alps to the east. And often from Neuchatel, when the atmosphere is unusually clear, the whole range

of the distant Alps from the Yungfrau to Mt. Blanc can be clearly seen, making a superb panorama.

In the reformation Neuchatel was peculiar among the districts now included in Switzerland, by having been under a prince, while the other cantons were republics, though some of them were aristocratic republics,—that is, they were governed not by the people as in a republic, but by an aristocracy of leading citizens. The ruler of Neuchatel at the time of the reformation, belonged to the noble family of Orleans. This line of princes continued until in the eighteenth century, when, as the line had died out, a Protestant prince was chosen as the ruler and the land was placed under the King of Prussia. In the nineteenth century, it, however, joined the Swiss republic. Remembering this, we will be able better to understand the progress of the reformation. The reformer of Neuchatel was William Farel, the twin reformer of Calvin, as Ecolampadius was of Zwingli, and Melancthon of Luther. Truth is often stranger than fiction and his life is fuller of real adventure than many of the exciting novels of our day. He was pre-eminent among the reformers for his daring, and also for his magnificent

voice and eloquence. For this he has been named "the Elijah of the Alps."

He was a Frenchman by birth, having been born (1489) at Gap in France, and was, as he declared, "as superstitious a Catholic as could be found." But his eyes were opened to his errors by Lefevre, and then he became as devoted a Protestant as he had been superstitious a Catholic. For his bold attack on Catholicism he was driven out of France. He came to Basle as we saw, where his disputation caused a sensation. In fact there was generally a sensation when he was about. But now he was greatly perplexed. His soul was bursting to preach the evangelical Gospel, but he did not know where. Up to this time only the Germans had received Protestantism and he could not speak German. And to France, where he might have evangelized in his own tongue, he could not return. Fortunately providence opened a loophole through which he could get into French Switzerland. In our fifth chapter, we spoke of the great influence of the conversion of Bern to Protestantism. This reveals itself now. Bern had just conquered the northern coast of the Lake Geneva from

the Catholic duke of Savoy. This region was French and this opened a field for Farel. So he went secretly to a little village up the Rhine valley, northeast of Lake Geneva called Aigle. He went as a schoolmaster, disguising himself still farther under an assumed name as Ursinus. He quietly taught against purgatory, invocation of saints and the pope himself, for several months, and then there was an explosion, as a part of the village followed his teachings. He then revealed himself as Farel. He would have been driven out, but Bern protected him. A travelling friar crept into town one day and called Farel the devil. Farel went to him and demanded his proof for his words, which so scared the friar that he apologized. Farel was often threatened and once his pulpit was overturned, but he kept on preaching and soon the whole Catholic district north of the lake of Geneva heard about him.

On a December day (1529) he crossed the lake of Neuchatel in a small boat. If Cæsar in his boat across the Rubicon carried the destinies of the Roman empire, Farel now carried the future of the Canton of Neuchatel. He landed at Serrieres, a few miles south of the city of Neuchatel. For he

had heard that the parish priest there had some liking for the Gospel. The priest received him gladly, but what could he do! For the Catholic bishop had forbidden his preaching in any of the churches. However, the priest found a way. He suggested that there was no embargo laid on the rocks or the open air. So Farel mounted a stone in the cemetery next to the church and, in the open air, preached the first Gospel sermon in that region. That rock became the cornerstone of the future Reformed Church of Neuchatel.* This led him to be called to preach at the city of Neuchatel. At the market cross in the town he preached and some wanted to throw him into a neighboring fountain, but he was unmoved by them. He left Neuchatel for a time, going east of the lake. Everywhere he found the grossest superstition in the churches. His soul burned within him against it. In April he entered a church at Tavannes, where the priest was saying mass. He went up into the pulpit. The astonished priest stopped, and seeing it was Farel, who began preaching, he fled, and the people tore

*A marble slab has since been placed in the wall of the church, just above this stone, stating that Farel preached there.

away the images in the church. Farel returned to Neuchatel, and on October 23, 1530, as he was preaching in the hospital there, the people led him up the hill to the citadel through a crowd of canons and adherents of the Catholic Church. He was placed in the pulpit of the cathedral, located in the citadel. After he had preached, they cast out the images, and the traveller, who visits this church to-day, will see in it an inscription that on October 23, 1530, idolatry was cast out of that church. Thus the Reformed doctrines gained the victory.

But Farel's boldness nearly cost him his life. In the valley just west of Neuchatel was located its sister town Vallangin. Farel went over there on the great Catholic feast of the Assumption. As the priest was preparing to chant the mass, Farel entered the pulpit and began preaching. The people were awed by this sudden circumstance, when a young man rushed up to the priest and snatched the host from his hands, saying to the people, "This is not the God you worship, He is above in heaven." The Evangelicals seemed victorious and the congregation listened to Farel. But meanwhile the Catholics outside were preparing a great crowd. Farel and the young man were attacked, and drag-

ged half-dead to the castle of the princess, who lived there. They beat Farel (so that the stains were visible on the walls for six years) and let him down into the dungeon. But Bern compelled them to release him. Farel, however, amid his many hairbreadth escapes never was nearer to death than at that time.

Soon after, in Lent, 1531, a friar came to the little village of Orbe, southeast of Neuchatel, selling indulgences in the open square of the town. Suddenly a man stood up and asked, "Have you indulgences for a man who has killed his father and his mother?" The monk was confounded and before he could recover, this stranger had stepped on the curb of the fountain there and had begun to preach. It was Farel. The friar was silenced, and the reformation was begun there. From Orbe came Farel's great helper, young Peter Viret.

But Farel was not satisfied with the conversion of Neuchatel and the neighborhood. His eye rested on larger triumphs than that. He long prayed that Geneva, the largest city of southern Switzerland, might receive the Gospel. His work at Geneva we will describe in the next chapter. Suffice it to say that Farel, after being at Geneva for four

years (1534-8) was, with Calvin, driven out of that city. He returned to Neuchatel, living there the rest of his life and dying September 13, 1565.

After Farel's death, no great leader appeared in Neuchatel for a century and a half, when the "second reformer of Neuchatel" appeared in John Frederick Osterwald. He was born at Neuchatel, November 15, 1663. During his education at Neuchatel he stayed at Zurich for a time, so as to learn German. He then went to the theological school of Saumur in France, to study theology. The liberal views of that school left their impress on his doctrinal views. He returned to Neuchatel in 1685 and became an assistant pastor in that city. During that time he especially excelled as a catechist. Finding that the catechisms in use were not simple enough, he prepared a new catechism, on a different plan, which made his name famous. This catechism is divided into three parts, the first part giving the Biblical history, the second having the doctrines of the church, and the third is ethical. What is remarkable is that, where before the catechisms were entirely doctrinal, now, the ethical part was larger than the two other parts put together. This catechism was bitterly attacked by the high

Calvinists as a departure from the Reformed faith, because he ignored predestination in it. It was charged with tending to rationalism because he laid so much stress on ethics. Its use was forbidden in the neighboring canton of Bern, for its supposed heterodoxy to Calvinism.

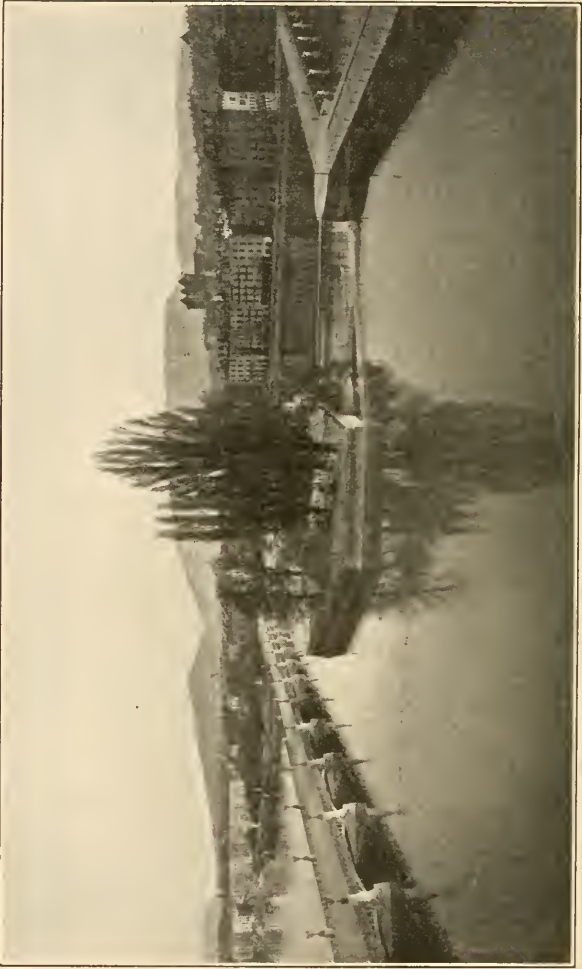
His *Compendium of Theology* was published 1739. His theological views were orthodox on fundamentals, as the divinity of Christ, but he was liberal in its statements and revealed that he was not a Calvinist. He was one of the three theologians of Switzerland, who formed the second theological triumvirate about 1720. The first triumvirate had been the theologians. Heidegger of Zurich, Gernler of Basle, and Francis Turretin of Geneva, who had caused the high Calvinistic creed, the Helvetic Consensus to be adopted in 1675. Now a half century later Alphonse Turretin of Geneva, John Frederick Osterwald of Neuchatel, and antistes Samuel Werenfels of Basle, lead in setting aside that creed, although Zurich and Bern, the high-Calvinistic cantons, retained it some time longer. Osterwald also put French Christianity into his debt by his publication of a new translation of the Bible into French, excellent for its simplicity

and practical comments. He also published a new liturgy (1713) very considerably increasing the liturgical forms over those of Calvin and Farel, whose brief liturgies had been in use before. He died April 14, 1747.

When the rationalism of the eighteenth century appeared, it gained little power in this canton, whose church remained evangelical. There was one feature of the government, that had favored this, it was the only church in Switzerland, separate from the state. This was due to the fact that when the Reformed religion was introduced into Neuchatel, the ruler of the land was Catholic, and therefore the Protestant faith could not be united with the government. But in the nineteenth century, the rationalistic movement entered into the government, and the state tried to get control of the church, so as to make it more formal and less evangelical. When, however, the state-laws were changed so that the election of the professors of theology was, not as before, by the Church, but by the state, a considerable part of the church-membership broke away and formed the Free Church of Neuchatel in 1868. Its membership is small, only about 6,000, but they are the most active

and spiritually minded part of the canton. It founded a free church university at Neuchatel, so that there are now two universities there, one of the state and the other of the Free Church; each with a theological faculty.

The most prominent theological professor there in the nineteenth century, and one well-known to English readers by his works, was Prof. Frederick Louis Godet. He was born at Neuchatel October 25, 1812. He studied in his native city and then attended the universities of Bonn and Berlin. He became the tutor (1838-44) of the crown-prince of Germany (later the Emperor Frederick), and later pastor at Neuchatel (1851-66). From 1850 up to the separation of the Free Church, he was professor of exegetical theology in the theological school of the Church. After that, he occupied the same position in the Free Church theological school. He died October 29, 1900, having retired three years before. He was famous as an apologete and exegete of the New Testament. His contemporary Prof. A. Gretillat, was professor of theology and his son George Godet became also professor of systematic theology after the death of Gretillet, but is now dead.



GENEVA

CHAPTER VIII.—GENEVA, CALVIN'S MODEL CITY.

NEXT to Zurich, Geneva is the most beautiful city of Switzerland, and is also next to it in size. It contains about 125,000 inhabitants and is beautifully located at the southern end of the lake bearing its name. Through it, dividing it, into two parts, flows the rapid deep-blue river Rhone, with its small Rosseau's island in the centre of the stream. The city east of the Rhone rises to an elevation on which stands the Reformed cathedral of St. Peter; while from the Quay Mt. Blanc, on the west side of the river, a fine view can be had in pleasant weather of Mt. Blanc many miles away. Just below the city, the clear blue waters of the Rhone meet the muddy waters of the Arve river and they flow side by side for some time without mingling. It is a city famous for its manufacture of watches and music-boxes,—the former industry having been brought here by the refugees, who fled from France on account of persecution for their Protestantism. In the days of the reformation it became the centre of the Reformed, as Wittenberg had been the cen-

tre of the Lutherans. Its rigid Reformed doctrines and laws made it, as even a Lutheran visitor of that day granted, the "model city" of its age. This was the city, though much smaller than at present (about 12,000), that Farel had his eye upon for the Gospel of Christ.

It happened that just at that time, there was a movement in the city for civil liberty. The city had been under the control of the Duke of Savoy, and Bonnivard, who was the leader for freedom, had been sent a prisoner in the castle of Chillon, at the upper end of Lake Geneva. There his foot-prints in the hard stone, as he walked around the column to which he was chained, are still shown to the traveller. Byron has immortalized this in his *Childe Harold*:

"Chillon, thy prison is a holy place,
And thy sad floor an altar,—for 'twas trod
By Bonnivard,—may none those marks efface."

Farel first visited the city on his return from a visit to the Waldensees. But he was brought before the court and expelled. On his departure a gun was levelled at him but failed to go off, whereat he courageously replied, "I am not to be shaken by

a pop-gun. Your toy does not alarm me." As he dared not himself go back to Geneva, he decided to try the plan he had so successfully tried at Aigle, to send a school-teacher to Geneva. So he sent Froment, who opened a school, but in it taught the Protestant doctrines. He also began holding meetings in a private house. But one day on New Year, 1533, in spite of the fact that the council had forbidden him to preach, the Huguenots came in such numbers that they forced him to preach in the open square, east of the Rhone, called the Molard. And three months later at sunrise, the few believers celebrated the Lord's Supper in a garden near the city gate, after the simple manner of the Protestants. But Farel had back of him the influence of the canton of Berne and its officials took Farel to a conference in Geneva, so that he was permitted to preach in the Franciscan Church and on Whitsuntide (1534) to administer the communion to a large number. The work grew on his hands so greatly that he prayed God to send him a helper. God answered his prayer.

One day in 1536 a young man arrived at Geneva named John Calvin. He was a Frenchman, born at Noyon in Picardy, July 10, 1509. He studied

at Paris, Bourges and Orleans, and then while in Paris (1532) he fully united himself with the Reformed. Driven out of Paris, he wandered for several years in France as at Angouleme with Du Tillet, at Poitiers, where he celebrated the Lord's Supper in a cave. He then fled from France through Strasburg to Basle, where he published his epochal book, his "Institutes of the Christian Religion." After visiting northern Italy and returning to France for a brief season, he was about going to Germany to study when he stopped at Geneva over night, in the latter part of July, 1536. Farel, when he heard that the author of the Institutes of Theology was in town, decided that Calvin was the man he had been praying for. He called on Calvin and then occurred one of the most dramatic scenes in all Protestant Church history,—certainly in Reformed Church history.

Farel urged Calvin to stay and preach the Gospel at Geneva. Calvin replied to him with astonishment, "I can not stop here more than a night." Farel pointed out to him how the reformation had been miraculously established at Geneva,—that if he did not take up the work, it would probably perish and Calvin's refusal would be the cause of the

ruin of the Church. But Calvin did not want to bind himself to any particular church. He wanted to travel and to study. "Study, leisure," said Farel, "what, must we never practice, I am sinking under my task. Pray help me!" Calvin then pled another excuse that the frail condition of his health required rest. "Rest," answered the fiery Farel, "death alone permits the soldiers of Christ to rest from their labors." But still Calvin held back. He felt he was too weak to undertake the responsibilities of reforming so large a city. At this Farel could no longer restrain his feelings. "Ought a servant of Christ to be so delicate," he said "as to be frightened at warfare." This sentence somewhat touched Calvin. The thought of preferring ease to the service of Christ frightened him. His conscience now became troubled. He became greatly agitated. Farel was evidently making an impression on him. But still his retiring disposition and lack of confidence in himself held him back. "I beg of you," he said to Farel, "to have pity on me." Farel, seeing that Calvin began to weaken, now advanced to threatening. He reminded Calvin how the Lord had dealt with Jonah, a case similar to his own. "Jonah also," he said,

“wanted to flee from the presence of the Lord, but the Lord cast him into the sea.” Calvin now became more deeply agitated, Farel’s heart was hot within him. Finally, lifting his hand to heaven, with his voice of thunder he pronounced the sentence, “In the name of Almighty God, I declare that if you do not answer the summons, he will not bless your plans. And then fixing his eyes of fire on the young man and placing his hands as if on the head of a victim, he cried out, “May God curse your studies, if in such a great necessity, you withdraw and refuse to give us help and support.” At these words Calvin trembled in every limb. He asked to be permitted to consider and pray over it till morning. In the morning he decided to accept this call of God and stay at Geneva.

Calvin began preaching and lecturing on theology. By November he caused the city council to adopt a confession of faith, which ordered a strict morality. But this soon proved to be too rigid for the easy-going pleasure-loving Genevese. Hence a strong party, called the Libertines, rose against these reformers. They made use of a pretext to get rid of them. Bern, who was then in league with Geneva, wanted unleavened bread to be used

at the communion, while Calvin and Farel used only leavened bread. The Bernese wanted the Church at Geneva, which observed only Sunday as a holy day, to observe also the festival days. These petty differences the Libertine party used as a pretext to drive out Calvin and Farel. At Easter, 1538, matters came to a crisis. Farel preached at St. Gervais and refused to give the communion, as did Calvin at the cathedral. And when the Libertines rushed forward to take it, they were refused. The city council then banished Calvin and Farel for disobedience. Calvin went to Strasburg while Farel, as we have seen, went to Neuchatel.*

But with Calvin absent, Geneva went from bad to worse until finally something had to be done; so the city council in despair resolved to recall him in 1540. He refused, saying "it would be better to perish at once than to be tormented in that chamber of torture." Three times they asked him to come back and finally he consented. On September 13, 1541, he returned to spend the remaining twenty-three years of his life there.

*Calvin's life at Strasburg will be given in Book 2, chapter I.

The first five years (1541-6) were comparatively peaceful. Severe laws against evil were enacted, but Calvin now had his own way, as the city had begged him to return. Meanwhile he thoroughly organized the church. For Calvin not only excelled as a theologian and commentator, but to his great mental ability he united rare practical tact. He also became the great organizer of the Reformed Church by giving her the Presbyterial form of government, although in this respect he frequently gets some of the glory that belongs to Lasco, especially in the organization of the congregation. The following ten years (1546-1556) were years of controversy. The Libertines again arose to power. In 1547 their opposition became so great, that before the city council he declared, "If it is my life, you desire, I am ready to die. If my banishment, I shall exile myself." So great was the hatred of the Libertines towards him that they named their dogs after him. Fifty shots were fired off before his bed-chamber. At a communion, where he was about to refuse it to the Libertines, because their lives were unworthy, they rushed forward to take the bread and wine by force, when Calvin covered the sacred symbols with his hands saying "You may

cut off these hands and crush these limbs, but you shall never force me to give holy things to the profane." His boldness and firmness so impressed the Libertines that they fell back.

The climax of this controversy came when Servetus came to Geneva. Calvin had him arrested. He was later burned in 1553, for which Calvin has been held responsible by history. But it is to be remembered that at that time Calvin's enemies, the Libertines, were in control at Geneva, and they, and not Calvin, were Servetus's judges, who condemned him. However, there is no denying that Calvin approved of his death, but in that he was not alone. All the reformers of that day, even Lutherans like Melancthon, approved of it, only one voice, a Reformed layman from Bern, Zurkinden, being lifted up against it. Besides it is to be remembered that Servetus was condemned under laws made before Calvin came to the city; and also that the sixteenth century was not the twentieth century. Civil and religious liberty, such as we now have, were unknown in that age. Probably four centuries after this, the world will consider us very bigoted on some points. Our defense can only be that we are not living ahead of our day.

Still to lessen these criticisms against Calvin, in 1903 a number of the followers of Calvin especially among the French, placed an expiatory monument at Geneva on the spot where Servetus was burned. On it they declare their high appreciation of Calvin and yet condemn his mistake about Servetus.

The last years of his life were spent in comparative quietness. In 1550 he did what he had long desired to do,—founded a theological school in which to train ministers. Over its doorway in the Place St. Antoine, where it still stands, are the words “*Post tenebras lux*” (After darkness light). This was the germ out of which the present university of Geneva has since grown. Calvin called as its rector Theodore Beza, who later became his successor as reformer at Geneva. But overwork began to tell on a frame never very strong. His last sermon was delivered February, 1564. On Easter he was carried to the church to receive the communion. On April 30 he bade farewell to the councillors of Geneva, exhorting them to be steadfast. On May 19 he bade farewell to the ministers. Finally, on Sabbath eve, May 27, 1564, he fell asleep, to open his eyes on an eternal Sabbath with his Lord. With his characteristic modesty, he or-

dered that no monument should be erected to his memory. But in the cemetery of Geneva, located on the east side of the Rhone, is a small square stone marked "J. C.," which, tradition says, marks the place where he was buried. Still he needs no such monument. Greater than any monument of marble or granite is the monument that he has erected in the Reformed and Presbyterian Churches, now founded all over the globe and numbering about 25 millions of adherents. At the 400th anniversary of his birth, July 10, 1909, the cornerstone of the new monument to Calvin was laid on the Promenade des Bastions. In this monument, Calvin, Farel, Beza and Knox are to form the central group, which stands out before the huge inscription of Geneva's motto, "Post tenebras lux." On either side are smaller figures of distinguished Calvinists as Coligny, William of Orange, Cromwell, Roger Williams, Elector Frederick William of Brandenburg and Prince Stephen Bocaskey of Hungary. We regret that Roger Williams is the American representative, as he is a Baptist, which Calvin was not, and besides a far greater Calvinist intellectually in America was Jonathan Edwards, who should, by all means, have represented Amer-

ica. On the blocks of granite are inscriptions commemorating Zwingli, Luther and the forerunners of the reformation, Waldo, Wyckliffe and Huss. A noble life, a beautiful death, and a wonderful influence on the world was Calvin's.

John Knox, the Scotch reformer, was in Geneva 1555-9. The English congregation, of which he was pastor, worshiped in the new Notre Dame Church, now the Auditorium of Philosophy. In the city hall is a book, "The Book of the English," giving the names of this English congregation, 212 in number. Among them were English scholars of first rank, as Whittingham, Gilly and Sampson, who produced the famous Geneva Bible in 1560. After the accession of Queen Elizabeth to the throne of England in 1558, the exiles began leaving Geneva for England. Knox left Feb. 7, 1559.

There are in Geneva to-day a number of places connected with Calvin's life. First and foremost is his church, the beautiful cathedral of St. Peter, with its beautiful side chapel of the Maccabees. In the church is the pulpit from which Calvin preached, and beneath it stands the chair in which he sat. The chair appears somewhat stiff and straight, but a Presbyterian minister, who once saw it with

me, remarked that, If that was Calvin's chair, it was no wonder Presbyterianism was so stiff and straight. (He also added on seeing the blue river Rhone flowing through the city, that now he knew where Presbyterian blue came from.) The cathedral, like all Calvinistic churches, is very plain, only two memorials being allowed in it. The first is the monument to Duke Henry of Rohan, of whom we spoke in connection with the canton of the Grisons. There is also, not a tomb, but a tablet to the memory of Agrippa d' Aubigne, another great Huguenot, the confidante of King Henry IV, of France, a great statesman, a great general, and a great literary character, being the finest satirist of his age in French. Driven out of France he settled in Geneva and died there 1630, leaving 2,000 gulden for the education of students for the ministry. One of his descendents was Rev. Prof. Merle d' Aubigne, the famous author of the History of the Reformation.

Calvin's house is also shown on Calvin street (Rue Calvin) near the cathedral, but the present house was built later than Calvin, though doubtless it occupies the location where Calvin lived. In the Place St. Antoine is the old theological school

with its motto over the door, "Post Tenebras lux." In the Musee Rath is a large painting of Calvin's farewell to the ministers of Geneva. There is also a large hall called the Hall of the Reformation (Salle de la reformation) in Rue de Rhone, which is dedicated to the churches of the reformation. In it is a fine museum of relics of the reformation and Calvin-curios, gathered mainly by Rev. Mr. Choisy, one of the pastors of Geneva. Here are a number of rare pictures in connection with Calvin's life and also of Beza and Viret as well as of later theologians of Geneva, the last will of Agrippa d'Aubigne; also a number of Calvin's books, although these can also be found in the library of the university. In an adjoining room is a collection of missionary relics of the Paris and Romande Missionary Societies. It is a very respectable Calvin Museum.

CHAPTER IX.—GENEVA, SINCE CALVIN'S TIME.

CALVIN'S successor was Theodore Beza. Like Calvin, he was a Frenchman by birth, (born 1519) but he had been a worldly Frenchman in his early life. Before he became a Protestant, he had gained fame as one of the greatest of France's poets and literary men. A sickness in 1568 brought this worldly, thoughtless Frenchman to seriousness and led him to become a Protestant. He went to Geneva to study under Calvin. Later he became professor of the Protestant school at Lausanne; and, when compelled to leave in 1558, he went to Geneva, and became the head of the newly founded theological school of Calvin. After Calvin's death he became his successor as the leading reformer of Geneva. Though more genial than Calvin, yet he possessed great scholarship, especially in Biblical criticism, as is shown by his Codex of the New Testament. He utilized his rare poetical genius in the writing of Psalms for the Church, and as a result the French Church became a great Psalm-singing church. He was a beautiful writer and a magnificent orator. He combined

all the polite graces of the French courtier, with the virtues of a Christian. These qualities placed him not only at the head of the Genevan Church but of the Church of France. He, it was, who was chosen to defend the Huguenot religion before the King of France at Poissy, of which we shall speak in connection with Paris. He died in 1605, the last of the reformers. He developed the theology of Calvin, higher than Calvin had done, into supralapsarianism. He was a rare combination of a scholar, a courtier and a Christian.

Toward the close of Beza's life occurred the Escalade on December 12, 1602. On a dark and foggy night several hundred of the soldiers of the Catholic Duke of Savoy, who formerly had been the ruler of Geneva, gained the top of the walls of Geneva and were about opening the city gate to several thousand more Savoy troops who were outside. But just as they were about doing this, they were discovered by one of the sentry of Geneva, whom they killed but not until he had fired his gun, which alarmed the city. At once thousands of armed citizens attacked them. A cannon was shot on the wall by the Genevese, which was guided by the hand of providence through the darkness, so

that it knocked down all their scaling-ladders. Those in the city could not escape and were thus caught like rats in a trap. They were cut to pieces and thrown over the walls and the city saved. As soon as the enemy was driven away, the Genevese streamed to the cathedral for a thanksgiving service under Beza. Since that time on every December 12, a religious service is held in Geneva in commemoration of that Escalade and there is a fountain on one of the streets (*Rue des Allemands*) to commemorate it. As a result of this attack, the foreign Protestant powers especially Holland and Berne took greater care for the defense of Geneva, the former contributing much to Geneva's fortification.

After Beza, came a succession of leading theologians. John Diodati succeeded Beza. He was of Italian descent, but his father emigrated to Geneva, where he became professor of theology. The son was a fine linguist, translating the Bible into Italian and French. The former version is so fine that it is still the standard version of the Bible in Italian. He was one of the delegates of Geneva to the Synod of Dort, and with Breitingier of Zurich was the leader of the Swiss delegation. In doctrine, like Beza, he was a supralapsarian Calvinist.

After Diodati came another great theologian to continue the succession, Francis Turretin. He, like Diodati, was a descendent of an Italian refugee. He was in his early life sent to Holland to get Holland's aid in fortifying Geneva, in which errand he was very successful. He was not like his predecessors, Beza and Diodati, Supralapsarian; but he lowered that extreme type of Calvinism to Cocceianism. This was the Biblical school of Calvinism founded by Koch or Cocceius and is sometimes called the Theology of the Covenants, because it makes prominent the two covenants of works and of grace. He redacted Calvin's theology according to this Federal theology. He was one of the theologian triumvirate of Switzerland of his day—Heidegger of Zurich, and Gernler of Basle, being the other two, although really a fourth ought to be added, Hummel of Bern, thus making it a quartette. These men caused a new Calvinistic creed to be drawn up, the Helvetic Consensus, and published in 1675. This creed was so high, that it held that even the vowel-points of the Old Testament were inspired. This was the extremest of the Calvinistic creeds.

This creed continued in authority all over Swit-

zerland for about fifty years and then another theological triumvirate, Werenfels of Basle, Osterwald of Neuchatel, and J. A. Turretin of Geneva, the latter the son of Francis Turretin, mentioned above, united to set it aside.

The Church at Geneva was now on the downgrade theologically. J. A. Turretin was not the strict Calvinist his father had been, but was a broad-churchman, who cared nothing for creeds. His successor, Vernet, went farther; he was a Socinian, denying the divinity of Jesus Christ. Thus by the beginning of the nineteenth century, Geneva had descended from the strictest Calvinism in the 16th century, to the widest Unitarianism in the nineteenth. This departure was heralded to the world by D'Alembert in the eighteenth century. He was the editor of the infidel encyclopædia and he charged the Genevan Church with denying the divinity of Christ. This caused a great sensation at Geneva and elsewhere, but it was true.

During this period of rationalism there appeared at Geneva two prominent literary characters, one a Genevese by birth, John Jacques Rousseau, the other a Frenchman, Voltaire. Rousseau was of a low moral character but of high ideals politically

and educationally—first a Protestant, then a Catholic, then a Protestant, then a deist or infidel (The last is shown in his creed of the Vicar of Savoy). Religion sat lightly on him and yet he was a man of genius. After leaving Geneva, he went to Paris, but finally on account of the suspicion of the governments against him, because of his political views (he was a democrat), he was forced to become a wanderer. But he was the apostle of his age for education and freedom. The first appeared in his book "Emile" which was written against the stiff formal artificial method of education in his day. His political views appeared in his work "The Social Contract," where he taught that all men were born free and equal and yet all were slaves. In that age of monarchies and aristocracies such doctrines were viewed as very dangerous indeed. Undoubtedly Rousseau's views led to the French revolution. Both of these books, "Emile" and "Social Contract," were publicly burned at Geneva by the hangman in 1763 as tending to destroy Christianity and civil government. Geneva gave to the world the two great teachers who led to civil liberty, Calvin and Rousseau. It is to be remembered that we in the United States owe our republic to Geneva, to

Calvin and Rosseau. Calvin has been called the founder of republics, as of Holland, Switzerland and the United States. Such is the testimony of leading historians, as Bancroft, Ranke and Motley. Perhaps it might better be said that Calvinism was the founder of republics, for Calvin himself was an aristocrat, but his principles seem to have led historically to republicanism and his followers founded republics. Rosseau gave utterance to the principles on which the Constitution of the United States is founded, namely that all men are free and equal. But he never could have carried that out. It was Calvinism that created the spirit and gave the proper poise and strength to carry out the principles of liberty. Rosseauism, without Calvinism to guide and strengthen it, ran riot in anarchy, as in the French revolution. But with Calvinism it produced great republics, as the United States.

Voltaire was like Rosseau an infidel, but unlike him, an aristocrat. He came to Geneva in 1755 and tried to corrupt the simple Genevese by introducing the theatre. But the Genevese government put the ban on it. So he bought a place at Ferney in France, a few miles north of Geneva. There he tormented Geneva to his heart's content. He

built a theatre in which the greatest actors came to play and to which, in spite of the protests of their pastors, the people went in throngs. He published his infidel books and leavened Geneva with them, although the Genevan Church tried to defend herself against them. But what defense could a church filled full of that Socinianism that denies the divinity of our Lord make against an infidel, when she is so near infidelity herself? Voltaire's books, though forbidden to be circulated by the city of Geneva, yet found their way everywhere, as at the doors of the councillors, on the benches in the parks; yes, in the very catechisms of the catechumens, who were thus taught irreligion, when they were seeking religion. This last effort of Voltaire's was diabolical. Voltaire boasted that in a century Christianity would be dead. That might have been true of the emasculated Christianity that was then in vogue at Geneva. But even that sort of religion outlived Voltaire's boasts, and continued to exist,—How much less would evangelical Christianity go down before Voltaire's infidelity. He remained at Ferney for about twenty years as the thorn in the Genevan Church and then went to Paris where he died. His chateau at Ferney now

contains a Voltaire museum and near it is the church he built, on which are the words "Deo erexit Voitaire" (Voltaire erected it to God). There is also a statue of Voltaire at Ferney, Geneva, having passed through Socinianism, Rousseauism and Voltairism, had the climax put upon it by the French revolution, during which she became temporarily connected with France.

The result of all this was, that not only did Calvinism disappear at Geneva but evangelical Christianity was almost extinct in the early part of the nineteenth century. Then occurred the wonderful movement called the "Revival." In 1817 there came to Geneva a Scotchman, Robert Haldane. A wonderful story is this revival even before it began. A British sea-captain named James Haldane in a naval battle had called up a new squad of men, to take the place of those swept off the deck by a broadside. Seeing some signs of cowardice, he swore at them; when he was politely but firmly rebuked by one of the sailors. This rebuke led to his conversion from infidelity. His brother, Robert Haldane, was an unbeliever, who, finding that his naval brother had become a Christian, ordered him from his house. As the latter went away, he

called back, "But I can pray for you." His prayers were answered and Robert Haldane became a Christian. Robert decided to give his life and great wealth to missionary work, and wanted to go to India, but the East India Company was opposed to missionaries and would not take him. So he went to the continent of Europe seeking a place to work but could find none. Early in 1817 he happened to visit Geneva because he had heard the Church there was very dead and rationalistic. But he could not find an opening there.

He was about leaving the city, when providence opened the way. He had made an engagement with one of the three pastors who were evangelical, Moulinie, that he should take him to an interesting place near the city. But Moulinie became sick, and, in his stead, sent one of the theological students of the university. That proved to be Haldane's opportunity. He questioned the young man and found him utterly ignorant of the evangelical doctrines of the Bible. As d'Aubigne later said, "St. Seneca and St. Plato were better known to the students than St. Paul or St. John." But he found the student not averse to evangelical truth. So he determined to remain at Geneva. He rented a room in the

Place de la St. Antoine, No. 19, just south of the theological school of Geneva. And there he gathered the students to a series of lectures on Paul's Epistle to the Romans. They were much surprised at his knowledge of the Bible, and more so at his absolute child-like faith in its teachings. His lectures became so popular with the students that all attended, while the rationalistic professors of the theological school were very angry. Cheneviere, later one of the professors, walked up and down the Place St. Antoine enraged but unable to prevent the attendance of the students. Haldane remained only a few weeks but the eyes of the young men were opened to the Gospel as were Paul's at Damascus. After he left, the Church at Geneva refused to ordain any student unless he promised not to preach the evangelical doctrines and not to attend prayer-meetings. But in spite of this, Haldane sowed for an abundant harvest. These young men became leaders in the different churches. Thus Pyt and John Monod went to France to produce a revival in that church, Merle D' Aubigne labored at Geneva later as professor, and Felix Neff became the self-denying evangelist of the high Alps.

Perhaps the most remarkable conversion was

that of Rev. Cæsar Malan, a young minister of the Genevan Church, who came under Haldane's influence. After his conversion he boldly preached the doctrine of justification by faith in one of the churches, which almost resulted in riot. Scowls and threatening looks were his as he passed out of the church; only one person greeting him at the door with praise and that was Haldane, who said, "Thank God, the Gospel of Calvin is once more preached in Geneva!"

For preaching such orthodox views Malan was finally deposed from the ministry and built a chapel of his own—the Chapel of the Testimony. He joined the Presbyterian Church of Scotland. A very beautiful story of his life is his conversion of Charlotte Elliot. As an evangelist, he often visited the British Isles, and while in England, he met Charlotte Elliot and asked her whether she was a Christian. She resented the question and went on with her worldly gayety. But her soul was not at rest. Finally under conviction, she asked the way of life and he pointed her to the Lamb of God. "What," she said, "I, a sinful creature, come to Him!" "Yes," he replied, "God wants you to come just as you are." She came to God just as

she was and wrote her famous hymn, based on these words of Malan,—

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.

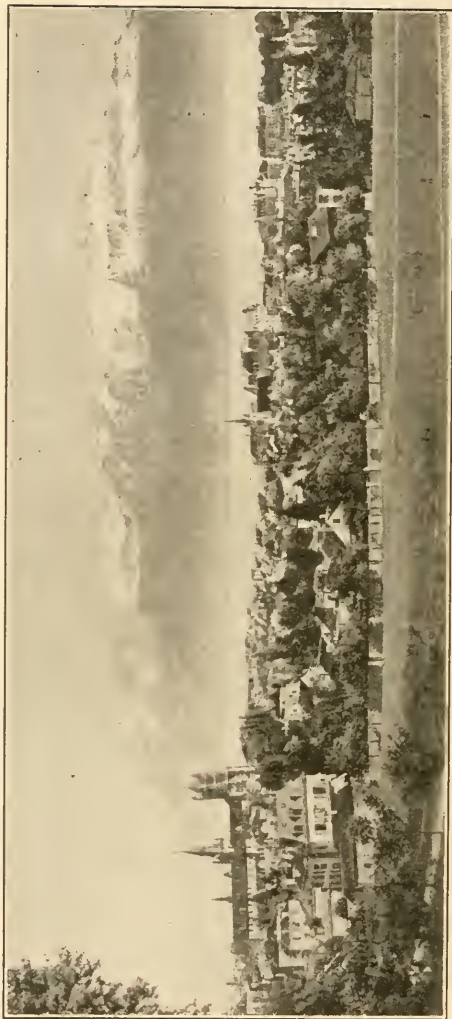
Lasting, yes, eternal are the results of religious work! Let us, before we leave it, connect the links of this remarkable story. A sailor caused the conversion of Haldane, and he, in turn, his brother's conversion. Haldane at Geneva, led to Malan's conversion, who in turn brought Charlotte Elliot to Christ, and God alone knows how many hundreds, perhaps thousands of souls have been saved for Jesus by the words of her hymn. Who can measure the results of a single testimony for Christ? That sailor never knew what he was doing when he rebuked his sea-captain. Eternity alone will reveal the results. But what a contrast just here between Voltaire, trying to uproot Christianity at Geneva, and Haldane a half century later, bringing it back!

As a result of this revival the few evangelicals at Geneva, were forced out of the national church and

organized themselves into a church at the Bourg du Four. Fortunately for them, in the midst of their persecution, a wealthy Englishman, Mr. Drummond, came just as Haldane left. He aided them financially and encouraged them in their poverty. The Genevese could not understand this invasion of foreigners, for no less than four Englishmen, of whom Haldane was the second, happened to come to Geneva, one after the other, and aid this movement. As a result, the evangelical views grew in influence. The Free Church of Geneva was founded by these evangelicals and grew until in 1832 a Theological Seminary was opened at Geneva which was evangelical. It called, among other professors, Merle D'Aubigne as professor of church history and Gaussen, also an evangelical pastor, as professor of theology. This seminary still exists and has exerted a very blessed influence for the truth at Geneva.

Finally a reaction began to appear in the national Church of Geneva, especially through the influence of the teachings of Vinet of Lausanne. The Venerable Company of Pastors became more evangelical, until it is said "that now the majority are evangelical." A young preacher of great power

has arisen, named Thomas, who is "Calvin redivivus" (Calvin resurrected). When he preaches, at the cathedral, it is crowded to the doors. He attempted to leaven that church with the Gospel, but finding the church too inert and slow, he left it, but kept on preaching. But Geneva in 1908 voted to separate the Church from the state, and he has now returned to the old church and will probably do much to awaken it by his evangelistic preaching and aggressive methods. As both the National and the Free Churches of Geneva are now separated from the state, they are coming closer together. But it is a sad fact that Geneva, which used to be the Gibraltar of Protestantism is now becoming Catholic in population, not by losses from Protestants to Catholics, but by the influx of immigrants from Savoy and Italy. However Catholicism in Switzerland is more liberal than in other parts of Europe and Protestantism will remain there as the safeguard of the city of Calvin.



LAUSANNE

CHAPTER X.—LAUSANNE AND CANTON VAUD.

ONE more famous city remains to be mentioned in Switzerland, that birth-place of the Reformation—Lausanne. It is beautifully located on rapidly rising ground just above the northwestern corner of Lake Geneva and about a mile away from it. It commands a fine view southward and eastward up and down Lake Geneva, and of the snow-capped Alps beyond. It is an aristocratic city with a population of 60,000, thus making it one of the large cities of Switzerland. Its small, but simple, cathedral is very beautiful, and is famous as the place of the disputation in 1536.

In the early part of the reformation, this district belonged to the Duke of Savoy and was therefore Catholic. But it was conquered at that time by Bern, who began filling it with refugees from France, so as to form a buffer-state against Savoy. At first there were but a few of Reformed. But the disputation at Lousanne in 1536, at which Calvin greatly distinguished himself by his learning

and eloquence, together with the influx of French immigrants gradually made it Protestant. The early reformer of Lausanne was Peter Viret, the third of the trio of reformers of French Switzerland, Calvin and Farel being the other two. Viret may be styled the boy-preacher of the reformation, for he began preaching so young. He was the youngest of the great reformers.

Viret was born (1511), at a country town named Orbe, about twenty miles west of Lausanne. He went to Paris to study for the priesthood, but there came into contact with the Protestant doctrines under Lefevre, the earliest of the reformers. Having given up his popish views, he also gave up his purpose to become a priest, and returned to his native Switzerland. Meanwhile a change similar to his own, had been taking place in his native town. As we have seen, Farel, that fiery reformer, had wandered into the town, and put to flight a seller of indulgences and had begun to organize a little congregation in the town. When the Catholics opposed his preaching, the Bern government protected him. Farel preached in the great church at Orbe, which holds many hundreds, but there were only three hearers. Still the number increased

gradually and the return of Viret was a great aid. Farel ordained Viret in 1531, at the age of twenty.—the youngest of the reformers. Viret went with Farel to Geneva where the Catholics tried to kill the reformers by giving them poisoned soup. Although Farel fortunately did not eat of it, Viret did. He became very sick but recovered, although his thin face attests that he remained a sort of invalid for the rest of his life.

Soon Lausanne needed a reformer and Farel sent Viret there in 1536, as Bern was very anxious to convert Lausanne to Protestantism. For twenty-two years he was pastor there, and the number of the Reformed greatly increased. Under his patronage a Reformed school was started, at which Beza taught for a time. But there had been considerable friction between Bern and the Genevan Church, especially about the form of church government. The Genevese claimed more freedom from the state than the Bernese would allow. So Viret and Beza, who sympathized with Calvin and the Genevese were dismissed. Beza went to Geneva and Viret went to France, called there by Jeanne D'Albret, queen of Navarre. There he taught theology and died at Orthez 1571.

The school, that Viret founded, grew unto a university, having among its professors some prominent men as Bucanus, professor of theology in the sixteenth century. But the French population of the district of Vaud did not always easily assimilate with the German population of Bern north of them. The professors of theology were inclined to more liberal views. While Bern clung to high Calvinism, this district inclined to the low Calvinism of the School of Saumur. Bern, however, compelled the ministers and students to sign the Helvetic Consensus in 1675, although constant efforts were made to lower the subscription to it as by adding "in so far as it agrees with the Bible," or by a promise not to teach publicly anything contrary to the creed. The efforts of Bern to force subscription caused the breach between French Vaud and German Bern to widen, until it culminated in the revolt of Major Davel in 1723. This revolt was suppressed and Davel was executed; but he has ever since been the idol of the people of that canton. His bronze statue is in the university-hall at Lausanne and its cathedral has a tablet to his memory.

One of the most interesting institutions at Lausanne was the theological seminary founded there

by Antoine Court, the great preacher of the Huguenot Church of France, when Reformed worship was forbidden in that land. He was the preacher to that "Church of the desert," preaching secretly in woods and caves and quarries. He has been called the "Savior of the Huguenot Church," the "second reformer of France," Calvin being the first. As the Huguenot ministers of France were either dying off or being put to death at the stake, it became necessary to replenish their ranks. To found a theological seminary in France was out of the question as the Huguenot faith was proscribed. So Court founded it at Lausanne, and from 1728-1788 it sent out 188 young men. They went back to France to preach in caves and woods, many of them to suffer martyrdom. By this theological seminary, Lausanne saved the Reformed Church of France, which it supplied with ministers.

In the latter part of the eighteenth century, under the French dominion, Vaud was separated from Bern and became a separate canton, much to the joy of its inhabitants. In the early part of the nineteenth century, the Church of Vaud was orthodox and looked upon the neighboring Church at Geneva with suspicion because of its Socinianism.

But there was a good deal of dead orthodoxy and opposition to evangelistic movements. With the uprising of the worldly party in political matters in 1839, a breach was begun between Church and state, when the state took away subscription to the Second Helvetic Confession. From that time the friction continued up to 1845, when a crisis occurred. The state, after the old custom, ordered the ministers to read a proclamation, which was purely political, from their pulpits. Forty-one of the ministers refused to do it, as it did not concern religious things. The state ordered their punishment, while the classes (the religious bodies), to which they belonged, sustained them in their position. So the state council proceeded to punish them. As a result 153 ministers declared their separation from the National Church and only 89 remained in it. On March 12, 1847, those who separated founded the Free Church of Vaud with 35 congregations.

The leading theologian of the Free Church was Alexander Vinet. He was a native of Ouchy, the port of Lausanne on Lake Geneva. He was born in 1797. He had been professor at Basle for many years where he gained great fame in French literature. As early as 1826, he had written a pamphlet

on "Liberty of Worship." He emphasized conscience in all his works, so that all his theological writings tend to the ethical. He claimed that conscience could not be forced and therefore he taught its liberty. He was a very stimulating thinker and exerted a great influence on the French on theological questions,—so great, that he has been called the French Schliermacher. He returned to Lausanne from Basle, just before the storm broke, to become professor there. He then entered the Free Church of Vaud, but did not live long after its formation. But his love for religious liberty and his great influence helped to crystalize this movement toward a Free Church.

With these pastors the National Church lost the most spiritual and aggressive element of the Church. The Free Church, though small in numbers, became a very active body and founded at Lausanne a new theological school. About thirty years ago, the Ritschlian theology of Germany found an entrance into it, especially under Prof. Astie, which caused a good deal of controversy. It unfortunately destroyed much of the confidence that was felt in the Free Church as being a bulwark against heterodoxy. Still the Free Church

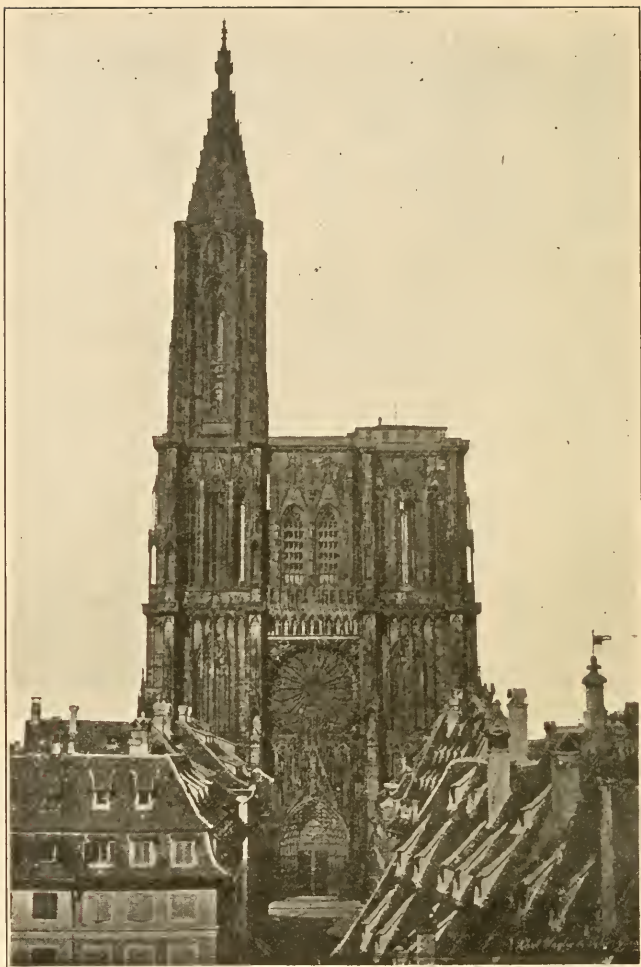
has been more evangelical than the National Church of Vaud and has done a fine religious work.

Among the most important movements of the Free Church of Vaud was the organization of a Foreign Missionary Society. In Europe, in most of the churches, the Foreign Missionary Societies are not originally a part of the church, as with us in America. They are usually voluntary organizations, independent of the church. So that this act of the Free Church in organizing its own missionary society marked a new step forward. It came about in this way. In 1869 at the synod held at Lausanne, a communication was received from two of the students of its theological school at Lausanne, Paul Berthoud and Ernst Creux, asking the Free Church to start its own mission to the heathen and offering themselves as missionaries. The synod was deeply moved by their appeal, but it felt it was too small a body to undertake so great a work. So it hesitated. But the Paris Missionary Society, whose mission was to the Basutoes in South Africa, sent word that they could use the young men. So in 1872 these young men went to South Africa under that society. In 1874 the Free Church of Vaud decided to undertake the support

of its own mission in South Africa at Spelonka, in the northern part of the Transvaal, and sent these missionaries there. They found great difficulties especially in the language and the morals of the people. The blacks were under the power of their medicine-men. But the missionaries pushed forward their work and soon about one-fortieth of the people attended worship and a few became catechumens or seekers. Then, however, the Transvaal government turned against the missionaries and forbade their preaching to the blacks. The missionaries protested and finally were imprisoned in 1876 at Marabasted. To make matters worse, war broke out near Spelonken during their absence and their wives were left without any protection. But God took care of them. After a month's imprisonment the missionaries were released, and a month after their return had their first baptism, and in two years, there were forty converts. In 1883 the Free Churches of the other two French cantons, Neuchatel and Geneva, united with the Free Church of Vaud, in the support of this mission, which enabled them to enlarge its work. It now took the name of the Mission Romande and its office is at Lausanne.

An interesting mission of this society is at Delagoa Bay, started 1882. Delagoa Bay has often been called the "White Man's Grave," because of the deadliness of its climate. This mission was started by the converted blacks of the mission, and its expenses born by them. A native missionary was placed there and Berthoud occasionally visited it, as he dared not live there on account of the climate. A great revival broke out. By 1888, 300 had united with the Church. At the 25th anniversary of this society in 1898, its secretary, Mr. Grandjean, who had himself been a missionary, said, "Among the sheaves, we see many remarkable ones. At the Littoral we see a number of women whom we call mothers in Israel, a Lois, the living centre of those at Rikatla and, at Lawrence Marque's, a Sarah whose house, formerly a house of infamy, became the first place of worship. We have seen a great number of men changed from laziness to activity and regularity. We have seen heathen chiefs abandoning pagan lives of sensuality and becoming Christians, at the risk of losing their positions. We have seen a large number of young men, who, from being pagans have become evangelists. We have seen transformation in the

family, in the individual, in society, in the relation between the tribes and in the attitude of the government." The statistics of this society in 1909 report 2,118 communicants, 155 missionaries and \$62,803 income.



STRASBURG CATHEDRAL

BOOK II.—GERMANY

CHAPTER I.—STRASBURG AND ITS MAJESTIC CATHEDRAL.

THE first place in Germany where the Reformed doctrines took root was the city of Strasburg in western Germany, a few miles distant from the Rhine. It is to-day a large city of about 175,000 inhabitants. It was originally a part of Germany, but was captured by France under Louis XIV, and recaptured by the Germans from France in 1870. Under France the city became French, and since Germany has acquired it, they have been trying to make it German, even forbidding the teaching of French in the public schools, much to the disgust of the inhabitants. Still since 1870 a great many Germans have moved in, and the city by this time has become pretty well Germanized. Germany always keeps a large garrison of soldiers there, as it is the citadel of south-western Germany and she will never permit France to have any chance to retake it. It has almost impregnable fortifications and the German soldiers,

of whom there are 15,000 in the city, are everywhere in evidence.

Strasburg is a quaint old-fashioned city, its houses having steep roofs, meeting at a peak and surmounted on top by a tall chimney. On many of the chimneys is a stork's nest, with perhaps one of these white birds sitting or standing thereon on one leg. These storks look like the white watchmen over the city. And while the German soldiers watch the city below, these birds of peace, like silent sentinels watch it above. The storks go away in winter to warmer climates but return every spring to the same nest. It is considered good luck to have a stork's nest on the house.

There are many interesting sights in Strasburg. Sometimes the visitor in walking along the streets, will catch a glimpse of a woman with an Alsatian headdress—a large black bow tied on top of the head, whose ends flap up and down like kites while she walks.

The most important edifice in Strasburg is the cathedral, a large building covering a square of ground. It has two towers in front, but only one of them is capped by a spire, which rises up like a tall gigantic stone needle, piercing the heavens.

It is one of the highest spires in Europe, 465 feet above the ground. The distance from the roof of the cathedral to the top of the spire is 200 feet, but the view from the roof is fine. Over the wedge-shaped roofs and storks' nests on the chimneys, can be seen the flat plain around the city, on the east of which flows the river Rhine. The interior of the church is imposing. Its nave is 99 feet high, and the building is 135 feet wide. In it is the famous Strasburg clock. This is about fifty feet high and is very old, having been begun in 1352, and its last improvement having been made in 1842. It is, therefore, the growth of centuries of inventions and has become a wonder in mechanism. On its first gallery an angel strikes on a bell in his hand, while a spirit by his side reverses the hour-glass. Over him is a skeleton who shakes the hours. Around are allegorical figures, representing youth, manhood and old age. The clock goes through its performance only at noon. Then the twelve apostles move around the figure of Christ. On the highest pinnacle is perched a rooster which flaps his wings, stretches his neck and crows, awakening the echoes to the remotest part of the cathedral. The clock in a wonderful way regulates itself,

adapting itself to the different seasons for an almost unlimited number of years.

But this cathedral takes us back to the reformation. Though Strasburg is now Catholic, it was Reformed in the reformation for many years. Its St. Lawrence chapel was the birth-place of the Reformed religion in Strasburg. There Matthew Zell, one of the early reformers of Strasburg began preaching Protestantism in 1521 by expounding the epistle to the Romans, that citadel of Protestantism, which so clearly teaches justification by faith, over against justification by works as taught by the Catholics. This side-chapel soon became too small for the crowds, that gathered to hear the new Gospel, so Zell began preaching in the great cathedral. As the Catholic bishop forbade the preaching of such doctrines in the pulpit of the cathedral, that difficulty was easily overcome, for the carpenters of the neighboring street made a portable pulpit, which was carried into the church from which Zell might preach and it was taken out after he was done. Zell was greatly aided by his wife whom he married 1525. Under her care his house became an asylum for all persecuted refugees. On one occasion they received as many as eighty into their

house. She was not only a great house-mother, but also a literary character. She had a large correspondence and wrote a book to defend the Reformed doctrines. Zell was soon joined in 1523 by two other men, who became with him the reformers of Strasburg, Capito and Bucer, the latter becoming the leader.

Martin Bucer came to Zell's house as a refugee and his wife made him welcome. Zell loaned Bucer his pulpit so he could preach in the cathedral. One day when he was preaching in the chapel of St. Lawrence the monks went into the choir of the cathedral and began singing their Latin services, intending to drown his voice in preaching. It was singing against preaching, Catholicism against Protestantism. Bucer's hearers were greatly enraged at this interruption. After expostulating with the monks, they were about ejecting them from the choir, when, as a riot threatened, the city authorities intervened. This crisis, however, brought the matter before the city council, who decided in favor of the Reformed and Bucer was given the St. Aurelian's Church to preach in, where he was pastor (1524-1531) when he became pastor of St. Thomas. It happened that the St. Aurelian

Church contained the body of a certain saint, famous for his cures. Bucer preached so strongly against this superstition that the saint's body was taken out and by 1529 the reformers had secured the abolition of the mass.

With Bucer, labored the other Strasburg reformers, Capito and Hedio. Bucer was the great peacemaker in the Church of the sixteenth century. Luther and Zwingli had gotten into a great controversy over the doctrine of the Lord's Supper. Bucer tried to heal the difference. Bucer was therefore often rated by the Swiss as a follower of Luther and by the Lutherans as a follower of Zwingli. His efforts brought Strasburg into close political relations with Zurich. When the conference was held at Marburg in 1529, where all the leading reformers met, Bucer went there as the adherent of Zwingli. Zwingli and Ecolampadius passed through Strasburg on their way to Marburg. They stayed twelve days and preached to great crowds. As a result of this close intimacy of Bucer with the Swiss, he was not permitted by the Lutherans to sign the Augsburg Confession, when it was presented to the Emperor at the German diet of 1530. So Bucer prepared another Confession,

the Confession of the Four Cities, the other cities (beside Strasburg) that signed it being Constance, Lindau and Memmingen. Later Bucer was very active in the cause of union. He succeeded in getting Luther to agree to the Wittenberg Concord in 1536, and went to Switzerland to try to get the Swiss to agree to it. He thus hoped to bring the Lutheran and Reformed Churches together. But the Swiss did not accept it. And although it prevented Luther from controversy for years, the latter finally broke out again against Zwingli. But Bucer kept the peace for many years.

To the city of Strasburg came also John Calvin in 1538, driven out of Geneva. He was given charge of the newly organized French Church there, composed of refugees from France, for Strasburg was at that time German. At first his congregation worshipped in the Church of the Dominicans, but afterwards the Church of St. Nicolas near the Ill river was given to them. Calvin here revealed his remarkable executive power, for he thoroughly organized the Church according to the Presbyterian order. He also introduced a French liturgy based on Farel's and Bucer's, which afterwards became the model on which the later Gene-

van liturgy was based. Strange to say the only copy in existence is said to have been destroyed in the seige of Strasburg in 1870. But Calvin was not only a pastor, but also a teacher. He gave lectures on the different books of the Bible. He thus became also the great exegete and commentator of the reformation. For this his rare scholarship and fine judicial mind thoroughly prepared him. At Strasburg he also found a wife in Idelette Van Buren. And in his newly formed home, we get a new glimpse of this great intellectual genius, as a man of deep affection, large heart, deep sympathy and strong social ties.

Calvin's stay at Strasburg was also important in another respect. It brought him into contact with the reformers of Germany. Calvin was a Frenchman and naturally viewed things from that standpoint. But his vision was broadened here by contact with the reformers of Germany. He was thus prepared to become a universal reformer, with sympathies which reached far beyond his city or his own country. For Calvin, later reveals a grasp and sympathy as wide as the then known world. Calvin became a cosmopolitan as his later correspondence shows. His stay at Strasburg was not merely

of very great value to himself, in broadening him but also of great importance to the reformers of Germany. For he happened to be there at a critical time for them. The Catholics were making every effort by conferences and diets to win back the Protestants. And Melancthon, who seemed to be the leader of the Protestants, was inclined to be yielding. Then it was that Calvin appeared to uphold the Protestants. By his great ability as a statesman, he commanded attention at these diets and won respect. In them, too, he formed a very close friendship for Melancthon. This was the more remarkable because they represented different churches which before had been in controversy, and because they were so different in dispositions. This friendship continued until the death of Melancthon. Calvin, however, was recalled from Strasburg to Geneva in 1541.

After Calvin's departure, a strong Lutheran reaction began in Strasburg under Marbach, one of the ministers. He insisted on the introduction of Luther's catechism and of Lutheran doctrines and rites. Bucer had left for England in 1549, where he died at Cambridge in 1551. However Prof. John Sturm, the great teacher of western Germany,

remained. He was so famous that Melancthon and he were called the "two eyes of Germany." Sturm was a strong defender of the Reformed. When Peter Martyr came back from England, the city under Marbach's influence demanded of him to sign the Augsburg Confession, whereas the Confession of the Four Cities had previously been Strasburg's creed. Zanchius the Italian reformer also was required to do the same thing, when he entered the service of the Church at Strasburg. He, however, aided by Prof. Sturm, boldly defended the Reformed doctrines. He was a man of great ability, being one of the leading theologians of his age. He also was compelled to leave. And finally the Lutherans drove Sturm from the rectorship of the university, where he had taught for forty years. Zanchius became professor of theology at Heidelberg, an assistant to Ursinus, one of the authors of the Heidelberg catechism. When Sturm died, the Reformed were forbidden to worship in Strasburg and compelled to worship at Wolfisheim (where the fort Prince Bismark now is located). No Reformed worship was permitted in the city for two hundred years, until in 1789 it was again allowed.

But in the meantime not only were the Reformed driven out, but the Lutherans lost their hold as the city was taken by the king of France. The great cathedral was given back to the Catholics and is Catholic to-day. Through all these changes, the Reformed Church has continued to exist, not only in Strasburg but in the neighboring region of Alsace-Lorraine to which it belongs. The Reformed church of Alsace-Lorraine now numbers about 50,000 adherents. It is being daily increased by Germans moving thither, many of them from the United or Evangelical church of Germany, so-called because it is the union of the Lutheran and Reformed Churches. They have been trying to get the Reformed Church there to join it but have not succeeded as yet. The Church is regularly organized under a consistory, at whose head is Rev. Mr. Piepenbring. The French Reformed congregation is still in existence, located at No. 4 Schildgasse and remains as the memorial of Calvin. The university also has in it one professor who is Reformed; at present the Reformed professor is Prof. Smend.

During the eighteenth century, a very interesting character in the Reformed Church, happened

to study at Strasburg, named Yung Stilling. He was born in Nassau Siegen in 1740 and studied medicine at Strasburg 1771. He later became prominent in German literature, but was also a stiff adherent of evangelical religion, in an age when rationalism seemed to have everything under its sway. When he arrived at Strasburg to study he had not a dollar in money. He was, however, a man of great faith in God and he laid his case before the Almighty. Just then he met a merchant from Frankford, who asked him, "Where do you get money to study?" He replied, "I have a rich Father in heaven." "How much money have you?" "One dollar." "Well, I am one of the Lord's stewards," he replied, and handed Stilling thirty-three dollars. But he had been in Strasburg but a short time, when his thirty-three dollars had again been reduced to one. Again he prayed most earnestly and lo! his room-mate came with thirty dollars in gold. A few months after this, the time arrived when he must either pay his fee to his professor, or have his name stricken off the lecturer's list of students. The money had to be paid by 6 p. m. on a Thursday. He spent the day in prayer. Five o'clock came and still there was no money. His

anxiety made him break out into perspiration, and his face was wet with tears. Then there came a knock. It was the gentleman from whom he rented his room, who asked him, how much money he had. He told him. The gentleman returned with forty dollars in gold, which was just enough to pay his fees at the university and continue his studies. He held that prayer was the secret of success. His child-like faith in God was a marvel to the sneering infidels of his day. His most prominent works are 'Theobald, the Fanatic and his Autobiography.

CHAPTER II.—HEIDELBERG AND ITS REFORMATION.

BUT Heidelberg, not Strasburg, was destined to be the real birthplace of the Reformed Church in Germany. Next to Zurich, Heidelberg is the most sacred place to the German Reformed, as Geneva is to the French and Edinburgh to the Scotch. The Reformed doctrines, driven out of Strasburg, found a permanent home in Heidelberg.

Heidelberg is one of the most picturesquely located towns in Germany and for beauty its ruined castle is without a rival on that continent. The city is located in a long narrow valley along the Neckar river, and consists mainly of two or three parallel streets, between the river on the north and the mountain on the south. At the mouth of this narrow valley, the city spreads out in the shape of a fan, into the new part of the city on the south side of the river and into the suburb of Neuenheim on the north side of the river. Above the city on the hill, to the south, perched like an eagle's nest and overlooking it, is the grand old ruined castle,—its red sandstone towers being adorned

with creeping vines. Directly underneath the castle huddled, like chickens under the mother's wings, are the houses of the eastern end of the city.

The history of Heidelberg goes back to Roman times. There is a legend that an enchantress, named Jetta, lived there and that she was killed by a wolf. Hence there is east of the castle up on the mountain-side a place called the Wolfs-spring (Wolfesbrunnen).^{*} The town was originally settled by fishermen and sailors, who plied their trade on the river Neckar. They built their huts along the river, where they were joined by other trades. Meanwhile the prince of the land, the Elector of the Palatinate, attracted by the great strength of the mountain south of Heidelberg built a castle half-way up the mountain-side. It was originally built above its present location at the Molkencur. The town gradually grew up from the river, and the prince moved his castle down the mountain to its present location, so that town and castle grew together as they are to-day. In the old part of the city, there are three Protestant Churches, the Holy

^{*}There is an interesting novel based on this legend called "Jetta," by Prof. Haus-rath, of the university, which has been translated into English.

Ghost Church, which was the old parish Church of the town, and is located in its centre, and the St. Peter's Church, which is the university Church. Both of these became Reformed in the reformation. There is also a third church, the Providence Church further west on the main street, which was Lutheran and was founded during the Thirty Years war. All these churches, with others in the new part of the city, are now in the United or Evangelical Church of Baden, of which duchy Heidelberg is at present a part.

The prince of the Palatinate (whose capital as at Heidelberg),* was called an Elector, because he, with six others were the highest princes of the realm, and had the right to elect a new Emperor, when an Emperor died. And during the interim, when there was no Emperor, the empire was ruled by the Elector of the Palatinate as the senior Elec-

*There were two Palatinates, an Upper and a Lower, both under this prince. The Upper Palatinate was located in the northeastern part of Bavaria, and had Amberg for its capital. But the main part of the Palatinate was this Lower Palatinate, which is located along the Rhine from Darmstadt on the northeast to Zweibrucken on the southwest; indeed, it extended down the Rhine north of Mayence.

tor. The other Electors were of two kinds, the spiritual Electors being the Electors of Mayence, Treves and Cologne, the temporal Electors being the Electors of the Palatinate, Saxony, Bradenburg and later Bohemia. At the reformation all the temporal Electors became Protestant, while the spiritual Electors remained Catholic. Therefore there was a life and death struggle on the part of the Catholics, to retain the majority in the Electorate so as to elect a Catholic Emperor. Three times the majority was about to pass over into Protestant hands in the reformation. Twice the Elector of Cologne became a Protestant, first when Elector Herman, and later when Elector Gebhard Truchsess, became Protestant. The third time was when the Elector of the Palatinate was elected King of Bohemia, which would make him hold two Electorates, one of the Palatinate and one of Bohemia and thus give him two votes. To prevent this was one of the causes of the awful Thirty Years war; for the Catholics were ready to engage in a war rather than loose their majority in the Electorate. However, when in 1866 Prussia defeated Austria on the battle of Sadowa, and in 1870 the German empire was formed, Prussia came to the front and

Germany no longer had a Catholic Emperor but a Protestant. What Protestantism had struggled for in Germany since the reformation had then come to pass.

The introduction of the reformation came late at Heidelberg. True there had been certain signs of it. Even before the reformation, in the days of John Huss, his co-laborer Jerome of Prague, in 1406, visited Heidelberg and nailed theses on the door of the St. Peter's Church just as Luther did on the Church at Wittenberg in 1517, as a call to a disputation about the papacy. But the university declared him a heretic, so "nobody heard him except the farmers and old people." A century passed away and in the early days of the reformation, when Martin Luther was still a member of the Augustinian order, he visited Heidelberg in 1518. He stayed at the Augustinian cloister.* There he delivered an address, an eloquent discussion of the doctrine of justification by faith, which produced a great impression on South Germany. Some students, who heard it, as Bucer, later became reformers. But there was no permanent re-

*This was located where the university now stands.

sult. While other parts of Germany became Protestant,—the Palatinate still remained Catholic. Nevertheless Protestant doctrines began to creep in. And finally there came a clap of thunder out of a clear sky. On the Sabbath before Christmas (1545), just as the priest was about reading mass in the Church of the Holy Ghost, the congregation struck up a Protestant hymn. It was the then celebrated hymn of Paul Speratus “Es ist das Heil uns kommen her,” translated thus :

Salvation hath come down to us
Of freest grace and love.
Works can not stand before God's law,
A broken reed they prove.
Faith looks to Jesus Christ alone,
He must for all our sins atone,
He is our one Redeemer.

This hymn had quite a history in the days of the reformation as it was the hymn sung at a number of cities as Magdeburg, when Protestantism was introduced. It is a doctrinal hymn, which emphasized justification by faith over against justification by works. The singing of this hymn at Heidelberg led to the introduction of Protestantism into the Palatinate. Elector Frederick II then permit-

ted the congregation to have its worship in the German language, instead of in the Latin, as is the custom in the Catholic Church. And he also allowed the priests to marry.

But Protestantism was not fully introduced until the next Elector, Otto Henry, came to the throne. He was an ardent Protestant, belonging to the low or liberal Lutheran wing of the Lutheran Church. Elector Otto Henry was a great patron of learning and art,—thoroughly imbued with the spirit of the Renaissance. He reorganized and enlarged the University of Heidelberg, which was the oldest university in Germany, saying he would endow it, if it took his last dollar. He added to its library very valuable books, so that the Palatinate library became famous. He showed his love for art in his addition to the castle, the Otto-Henry's Building, which is one of the finest specimens of the Renaissance in Germany.* The Otto-Henry Building rises in three stories, richly ornamented with various sculptures of Scripture characters, as Joshua, Samson, etc., curiously mingled with heathen gods,

*The Renaissance was a revival of the classic languages, art and architecture, and came just before the reformation.

as Saturn, Mars and Hercules. There are also allegorical figures of strength, justice, truth, charity and hope adorning the walls. Even in their ruined condition they are impressive; what must they have been when the building was new! But these improvements were cut short by the early death of the Elector. He had considered his line doomed, because his ancestor of the council of Constance had led Huss to be burned, notwithstanding the safe-conduct given by the Emperor to Huss.

The successor of Otto Henry was Frederick III, of another line, the Simmern line, in the northern part of the Palatinate. He was one of the most pious princes of that age of pious princes. If Elector Frederick the Pious, of Saxony, may be called the god-father of the Lutheran Church, the German saint of the early reformation, this Frederick III of the Palatinate, may be called the god-father of the Reformed Church, the saint of the later reformation. He it was, who, finding so much strife and confusion in his territory on the question of doctrine, and the use of catechisms, ordered a new catechism to be written, which is known from the place of its publication as the Heidelberg catechism. He found on his accession that the church

of the Palatinate was much divided. In form, it was Lutheran, but Otto Henry in enlarging the university had called several professors, who were Reformed, as Boquin a professor of theology, and Erastus professor of medicine. On the other hand, the superintendent or head of the Church was a very narrow, headstrong Lutheran named Hesshuss. Between these two extremes there was a middle party, indeed, two middle parties, the Melancthonian which shaded toward the Lutheran, and the Calvinistic, which shaded toward the Reformed. The middle parties had the most adherents, and it remained to be seen which party would gain additions. Hesshuss was so violent and bigoted that he alienated the Melancthonians and virtually drove them and the Calvinists like Boquin, and Zwinglians like Erastus, together. It was only a question of time when, with so many parties in the Church, matters would come to a crisis. A number of events occurred which revealed the friction. We will give only one. During a communion service in the Church of the Holy Ghost at Heidelberg, Hesshuss snatched the cup from Klebitz saying that he was unworthy to administer it because he was a Zwinglian (and there-

fore in his eyes a heretic). The Elector, wearied of the strife, dismissed them both as the surest way to peace. But this was a severer blow to the high Lutherans than to the Reformed, for it deprived them of their leader; while the leaders of the Reformed still remained in Erastus and Boquin. Hesshuss went away, but, by his headstrong disposition and polemic temper, was dismissed seven times and finally died in exile.

In 1560, when the daughter of the Elector Frederick III was to be married to the Duke of Saxony, there was a conference at Heidelberg, at which the Reformed doctrines were openly defended by Boquin and Erastus. In 1561 Frederick went farther and began reforming the Church by introducing the simplicity of the Reformed. Altars, baptismal fonts, wafers, Latin singing and the worship of pictures were set aside. The final act of Frederick III in going over to the Reformed was his publication, in 1562, of a book on "Breadbreaking at the Communion," in which he urged the use of bread instead of wafers, at the communion. Finally, to avoid the old disputes and to bring the Church into harmony, he ordered two of his ministers, Ursinus, a professor of theology, and Olevianus, the super-

intendent of the Church, to prepare a catechism, which they did.* It was published early in 1563, with the Elector's sanction and is known as the Heidelberg Catechism, one of the greatest of the creeds of the Reformed Church.

The authors of this remarkable book deserve special notice. Zachariah Ursinus was an East-German. He was born at Breslau (1534) and studied at the University of Wittenberg under Melancthon. Even in his student days he had leanings toward the Reformed, which were deepened by travel. After his studies at Wittenberg were over he visited Switzerland. But he returned (1558) to Breslau as teacher in the parochial school of St. Elizabeth's Church. At that time the Lutheran Church was dividing into two camps, a narrow high-Lutheran party, led by Flacius, and a liberal or low-Lutheran party, led by Melancthon. Ursinus as a pupil of Melancthon, taught Melancthon's views of doctrine, and soon called down upon his head the wrath of the high Lutherans of Breslau. Indeed recent investigations reveal that their suspi-

*For full account of Elector Frederick III, Ursinus and Olevianus, see my *Origin of the Reformed Church of Germany*.

cions of him as departing from the Lutheran faith were not groundless. For Ursinus' letters reveal that already at Breslau he was inclining toward the Reformed view though still claiming to be a follower of Melancthon.* So he resigned at Breslau. But whither should he go. He went to Wittenberg where he would have stayed had Melancthon been living. As Melancthon was now dead, his friends wanted him to remain. If he had, he would have become the great theologian of the Melancthonians. For they greatly needed a theologian, being later led by a physician, Peucer, the son-in-law of Melancthon. But Ursinus foresaw the conflicts before them, which finally sent Peucer to prison for his views. So he would not stay, but went to Zurich. Indeed many years before, when he was on a visit to Zurich, Fries had said to him, that if he ever needed an asylum, he would find it in Zurich. When he got to Zurich he found that Peter Martyr had come there to aid Bullinger in teaching. Peter Martyr toned up the Calvinism of the Zurich Church. Ursinus now restudied the doctrine of predestination in the light of Scripture and passed

*See article "Ursinus," in Houck's *Theological Encyclopaedia*.

over entirely to the Reformed views, to which he had been so long inclining. Peter Martyr was called to Heidelberg as professor, but he declined and recommended Ursinus, who accepted the call and went to Heidelberg in 1561. This added a powerful theological thinker to the ranks of the Reformed at Heidelberg. There he taught in the university and was head of the College of Wisdom, which was founded on the old Augustinian cloister for the training of young men for the ministry.

The other author of the Heidelberg Catechism, Casper Olevianus, was a west-German, born at Olewig near Treves, from which he*Latinized his name into Olevianus. Treves, then as now, was the city of the Holy Coat, where the Catholics still show, what is reputed to be the holy coat of Christ.*

*Treves is interesting for its relics of the Roman period. It had the basilica of Constantine. The old Roman gate Porta Nigra or Black Gate, is a three-storied sandstone structure about 100 feet high, through which are two entrances. It is so old that its blocks are fastened together, not by mortar, but by iron bars, and it is black with age. It was built in the third century after Christ. The basilica or court-house of Constantine the Great is there, as are also the ruins of Roman baths and a Roman amphitheatre half as large as the Colosseum at Rome and holding 30,000 people.

He went to France to study law at the University of Bourges. But while there, a providence turned his mind to the ministry. While walking along the banks of the river with the son of Elector Frederick III of the Palatinate, the latter was tempted by some students to get into a boat to cross the river. But some of the students had been drinking wine. They began rocking the boat so that it was overturned and the prince thrown into the water and drowned. Olevianus saw his danger and rushed into the water to save him, only to loose his footing in the muddy bottom of the river. As he thus hung between life and death, he made a vow that if God would save him, he would enter the ministry. Just at that time, a servant of the prince came rushing to the shore and, mistaking Olevianus for the prince, pulled him out of the water. Olevianus, however, completed his studies for law at Bourges, but then went to Geneva to study theology at the feet of Calvin.

While there he became deeply anxious for the spiritual welfare of his native city Treves, which was sunk in the grossest superstitions of Romanism. He tried to get others to go there and, finding no

one ready, he went back himself. In 1560 he became a teacher in an endowed school at Treves. But he soon began adding to the course some of Melancthon's teachings. And on a summer day in 1560, he boldly nailed a notice on the city-hall,* inviting the citizens to a religious disputation in his school on a Sunday morning. To the crowd, who came, he preached the Gospel of justification by faith. This caused a tremendous sensation, but so many members of the city council inclined to Protestantism, that the council gave him the use of a small church.† Nearly half of the citizens inclined to the Gospel, which is very remarkable, when we remember what a hot-bed of Catholicism Treves had been. But the Elector of Treves hearing of what was taking place, came back from Augsburg with an army. The citizens closed the gates against him but through some of the Catholics within the city he finally got an entrance into the city and took possession of it. He threw Olevianus into prison and ordered the Protestants to leave the city. Then it was that Elector Frederick III re-

*Now the Red House in the market.

†The St. Jacob's church in the Fleischgasse, later a hospital, now used as dwellings.

membered the friend of his son, who had been drowned. He had him released and invited him to Heidelberg, first as professor and then as superintendent of his Church.

It happened at Treves, as afterward in France, that the expulsion of so many of its best citizens checked the prosperity of the city, so that it is now only a second-rate city of 45,000. To celebrate this expulsion of the Protestants, the Catholics held a procession on Whitmonday, called the "Olevian Procession," which is still kept up. For 250 years no Protestant service was allowed in the city. However Protestantism in the nineteenth century gained an entrance into Treves and there are now about 3,500 adherents there, who worship in the old basilica of Constantine.

These were the young men, the one 26, the other 28 years of age, who wrote the immortal Heidelberg Catechism. But for publishing this catechism a great storm began gathering around the head of Elector Frederick III. The Lutherans conspired against him, especially the Duke of Wurtemberg. So a conference was held at Maulbronn in Wurtemberg near the Palatinate border April 10, 1564, but it did not bring them together. It rather divided

them the more, especially the new doctrine of ubiquity, which was then becoming prominent in the Lutheran Church, and which the low-Lutherans and Reformed rejected.

Matters came to a crisis in 1566, as Frederick III was summoned to appear before the diet at Augsburg in May, 1566, to answer for the publication of his catechism.* The enemies of Frederick looked upon the publication of the Heidelberg Catechism as an infringement of German law, which permitted Protestantism only in the Augsburg confession and Lutheranism. When Frederick left Heidelberg to go to the diet, many of his people expected he would be deposed, indeed many never expected again to see him alive, and indeed a rumor of his death reached Heidelberg, which fortunately proved untrue. When called before the diet, he entered the room, his son John Casimir carrying a Bible for him. In a most eloquent address he declared that if they would prove his catechism to be not in accord with the Bible, he would

*The diet met in the palace of the archbishop, perhaps in the very room on the second floor where Melancthon presented the Augsburg Confession to the Emperor in 1530.

give it up. But if it was true to the Bible, he was willing to give up everything for his Saviour, who had promised, "that whatsoever we lose on earth for his sake, we should receive a hundredfold in the life to come." His address made a profound impression and one of the listening princes said to him, "Fritz, you are more pious than the rest of us." So his catechism was permitted to be used, although it and the Reformed Church did not have legal standing in Germany, until the end of the Thirty Years war (1648) when the Reformed by name were included in the treaty.

The good Elector Frederick III, having caused the catechism to be composed and having defended it so ably, lived till 1576, and then was called to his fathers, leaving a blessed heritage of faith to those who came after him.* Before leaving the

*For an interesting account of the introduction of the Reformed faith into the Palatinate, a very instructive novel has appeared in German, entitled "Einer ist euer Meister," by Sigmund Sturm. The name of the author is a pseudonym of Prof. J. H. A. Ebrard, the great theologian and this was the greatest of his novels. We might also add that there is another novel translated into English, entitled "Klytia," by Prof. Hausrath, which describes the period of the

Heidelberg Catechism we will give a recent tribute to it by Rev. Alexander Smellie of Scotland: "It is warm, spiritual, unctional no less than exact and convincing. No one thinks of a catechism and a poem as having any affinity with each other, yet the Heidelberg catechism has all the characteristics of prose-poetry. The authors of the Westminster catechism have chosen the objective method stating truth in the form of dogma, the writers of the Heidelberg—the subjective method, telling others the gladness that has touched and transfigured their own souls. The books of Geneva and Westminster are like statues—accurate, well-proportioned, impressive but immobile and somewhat cold. The book of Heidelberg is like a living man. Some of the features of the man may not be so unerringly cut as those of the statue but it has within him that of which it is destitute—a beating pulse and a quivering heart."

writing of the Heidelberg Catechism. He is unfair to Olevianus and the Reformed, but still it is interesting.

CHAPTER III.—HEIDELBERG AND ITS RUINED CASTLE.

THE Palatinate was destined to pass through many changes. At the death of Elector Frederick III, his son Lewis ascended the throne. He was a strict Lutheran. As the German law at that time was "like prince, like people" Lutheranism was again introduced as the religion of the land and the Reformed were driven out. But the younger brother of Lewis, Count John Casimir, was strongly Reformed and gave the persecuted Reformed an asylum in his little territory at Neustadt on the Haardt, southwest of Heidelberg. There he founded a new Reformed university.* This university he desired should take the place of the Heidelberg University, which had now been made Lutheran. He called to it all the Reformed professors of Heidelberg except Olevianus. Ursinus, Zanchius and Tremellius made this new university famous. These professors published a Reformed Bible in German,—the Neustadt Bible. There Ursinus died after a useful, laborious life

*The university building is now used as a school-building and is called the Casimirium.

October 12, 1583, and was buried in the choir of the old church at Neustadt. Olevianus, when driven out of Heidelberg, went to Herborn in Nassau.*

But Elector Lewis died soon (1583) and the Reformed doctrines were reintroduced by his brother Count John Casimir, who became regent for the young prince, who later became Elector Frederick IV, and who was Reformed. Thus was fulfilled the prophecy of Elector Frederick III when dying, as he had said "Lewis will not do it but Fritz will do it." This prince built for himself a new wing of the castle at Heidelberg, named after him the "Frederick's Building." In it was a chapel, and under it is to-day the famous tun of Heidelberg, an immense cask, holding 49,000 gallons. Under Frederick IV, the university became famous under Pareus, Tossanus and H. Alting, as professors of theology.

But darker times were to come. The Protestants led by Frederick IV of the Palatinate, formed the Protestant Union. This led the Catholics to form the Catholic League. It was only a question of

*See Chapter IV of this book for Herborn.

time when matters would come to a crisis between them. This occurred under the reign of the next Elector of the Palatinate, Frederick V, the son of Frederick IV. This young prince married the daughter of King James I of England. For this daughter of a king, he built a new wing to the castle at Heidelberg called the "English Building," at the west end of the castle, and also laid out at great expense, a most beautiful park around the castle, so beautiful that it is said to have rivalled the gardens at Versailles near Paris. But in an evil hour, Elector Frederick V accepted the throne of Bohemia, which brought against him all the military force of the Emperor Ferdinand of Germany, who also claimed the throne of Bohemia. Then the Catholic League lined up against the Protestant Union. This conflict started the awful Thirty Years war (1618-48). After a short reign of a year at Prague, Frederick V was defeated at the battle of White Mountain near Prague.* By this defeat he lost not only Bohemia, but also his hereditary land of the Palatinate. He was driven out of Germany and became an exile in Holland.

*See Book III, Chapter VI.

His land, the Palatinate, was given by the Emperor of Germany to the Catholic Duke of Bavaria, who was made an Elector.

Then began a reign of terror in the Palatinate as it was overrun by Bavarian and Spanish forces. Heidelberg was captured in 1622 by the Austrians under Tilly, whose soldiers plundered the city. Prof. H. Alting, one of the Reformed professors of theology, started to flee through the back door of his house, when an Austrian lieutenant met him and said "I have killed ten men to-day. If I knew where Prof. Alting was, he would be the eleventh." But Prof. Alting succeeded in escaping. The celebrated Palatinate library, which Elector Otto Henry had done so much to gather and was one of the finest libraries of its day,* was carried away and given to the Pope of Rome. So bitter was the feeling of the inhabitants of Heidelberg against this robbery, that nobody would help the Austrians pack it up to be sent away and the Austrians had to get the material for packing it from Worms and Spire. The Pope and the Catholic powers howled together for joy, that this German Geneva-Heidel-

*It was kept in the church of the Holy Ghost.

berg, the capital of Calvin's doctrines in Germany, was now under Catholic control. During this war, the Reformed ministers were driven out and replaced by Catholic priests. On May 13, 1627, all the citizens of Heidelberg were summoned to the city-hall and commanded to return to the Catholic Church. They refused to do so, declaring they would rather give up everything than give up their faith. Many emigrated to other lands.

When Gustavus Adolphus made his triumphal march over Germany, the Swedish troops recaptured Heidelberg (1632) and the Reformed University was re-opened. But soon the death of Gustavus Adolphus blasted the hopes of the Reformed, especially as their prince, Elector Frederick V died just after Gustavus Adolphus. In 1635 the Bavarian army again captured Heidelberg. The Palatinate now became the theatre of opposing armies, who lived off of the inhabitants, one army taking what the other had left. Famine and pestilence followed close on war. Many Reformed emigrated and many who remained had to live in miserable huts. The population so decreased that by the end of the war there were only 200 farmers in all the rich Palatinate. Indeed it was said, there

were more wolves than men around Heidelberg. Finally peace came in 1648, when the Reformed were legally recognized, and the Palatinate was given back to its legal line of princes. Then the son of Elector Frederick V, Elector Charles Lewis was made the Elector.*

For forty years the Palatinate had peace. Prosperity returned. The Reformed University was reopened and prominent professors called to it, as Hottinger and Fabricius. The Reformed Church was reorganized and it rapidly recovered itself, especially as many who had emigrated during the war now returned. Elector Charles Lewis died in 1680 and was succeeded by his son Charles, who died in 1685. However, during his brief reign, he thoroughly reorganized the Reformed Church in its synods and classes. He aimed to be a second Frederick III, as pious, as Puritanic, as Reformed. Fortunate it was that the Church was thus prepared for the awful ordeal before her.

Then began a century of persecutions for the

*A very interesting story of the sufferings of Heidelberg during the Thirty Years war is given in English in a novel by Henry James, entitled "Heidelberg."

Reformed of the Palatinate. With the death of Charles a double calamity occurred: *

1. The ruling family of the Palatinate now became Catholic as Charles had left no heirs and the succession passed to another branch of the family.

2. Just at that time, because of this change of rulers, King Louis XIV, of France laid claim to the Palatinate, because his brother, the Duke of Orleans, had married Elizabeth Charlotte (often called Lize-Lotte), the sister of the later Elector Charles. He suddenly precipitated a large army on the Palatinate with the terrible command, "Ravage the Palatinate. If the German Emperor wants the land I will carry the torch before him." After capturing the Palatinate, the work of destroying it began in January, 1689. Twelve hundred villages and towns went up in smoke and forty thousand people were made homeless in the dead of winter. Heidelberg was destroyed by the French General Melac, who set fire to the town, and blew up the castle March 2, 1689. But in blowing it up, he made it the most picturesque ruin in Europe. The

*For these persecutions in the Palatinate see my "History of the Reformed Church of Germany."

a stone-heap, so that it was difficult afterward to locate the position of the streets.

Then five years later, as if all this destruction were not enough, the French army returned in city of Manheim, near Heidelberg, he reduced to 1693 to complete the destruction. Heidelberg was again captured by them. This time they drove the Reformed people into the great church of the city, the Church of the Holy Ghost. They then set it on fire and it looked as if all within would be burned up in the church in an awful holocaust. "There was such a wailing and crying," says an eye-witness, "as would make a stone weep." Finally when the steeple of the church was in flames and the bell threatened to fall, the French opened the doors and drove the people into the garden of the neighboring Capuchin cloister, where many were killed and many suffered sufferings worse than death. Some had already died of fright in the church. The only building that passed safely through that period unscathed by fire is the beautiful Knights Hall,* opposite the Church of the Holy Ghost, which had been built in 1692 by a

*Now the Riter Hotel.

Huguenot. The Church of the Holy Ghost was now in ruins, without a roof, and yet in the ruins the Reformed people held their worship. And at Manheim the Reformed pastor preached in the midst of the ruins and divided his last crust of bread with his suffering people.*

But when the French had departed and the persecutions of war were over, then came the persecutions of peace. And these were even harder to bear than those of war. The Elector being a Catholic, the Catholics tried in every way to gain power. Every effort was made to weaken the Reformed and to strengthen the Catholics. It was the old fable of the camel who asked the owner of the tent, first to be permitted to put his nose into the tent, then his body and then himself, so that finally there was no room at all for the owner and his family in the tent. So the Catholics first asked for the use of the Reformed church-bells to be rung for Catholic services, then for the use of Reformed graveyards. Soon the Elector John William, declared that all the Reformed Churches were open to the

*A very interesting novel in German on the period of these French wars (1688-93) is entitled "The Rose of Heidelberg," by Robiano.

Catholics to hold their worship in them. He called this the Simultaneum, holding that this was giving an equality of rights to both Catholics and Protestants in the church-buildings. But the inequality is shown by the fact that he never opened any of the Catholic Churches for Reformed worship. Children of mixed marriages were forced to become Catholics. When the pyx was carried through the streets, the Protestants were required to kneel as it passed. Many escaped this by going down a neighboring street, when they saw it coming. Protestants were forbidden to work on Catholic festival-days. Matters came to such a pass that finally the Protestants, in 1703, made an appeal to the Protestant states of Germany. These took up their case and threatened reprisals on the Catholics in their dominions. The King of Prussia threatened to take away the Catholic Churches at Halberstadt and Magdeburg from the Catholics. This forced the Elector of the Palatinate to terms and in 1705 he stopped the persecutions. But the Church of the Holy Ghost at Heidelberg, now rebuilt, was divided into two parts by a division wall, the Catholics taking the choir for their worship and the Protestants taking the nave.

But this better state of affairs continued only for a short time. A new Elector, Charles Philip, came to the throne in 1716. He was more bigoted than the former Elector, having been educated by the Jesuits. By 1719 the persecutions became unbearable again. Soon after his accession, he forbade the use of the Heidelberg Catechism, because its eightieth answer called the mass "an accursed idolatry." He was especially angered at this because its title-page bore the coat of arms of the Palatinate, having been put there by Elector Frederick III when the catechism was first printed. Then he went farther and took the Church of the Holy Ghost at Heidelberg from the Reformed, breaking down the partition wall in it and taking not only the choir as before, but the whole church, for Catholic worship. This occurred September 4, 1719. The Reformed now had no place of worship as their churches were all taken from them. So they had to worship in the open air at Mönchhof, then an open square east of the Church of the Holy Ghost. Finally the Reformed, driven to desperation, again appealed to the Protestant states of Germany for aid. These took up their case and finally ordered reprisals. The King of Prussia or-

dered the Catholic Church at Minden to be closed, the Landgrave of Hesse-Cassel ordered the Catholic Church at St. Goar to be closed and King George of Hanover (and of England) closed the Catholic Church at Celle. These were to remain closed as long as the Holy Ghost Church at Heidelberg was closed to the Reformed.

This brought the Elector and the Catholics to terms. But the Elector uttered the threat that if he were compelled to give back the Church of the Holy Ghost to the Reformed, he would leave Heidelberg and make his capital at Manheim. He prophesied that Heidelberg would degenerate into a mere village. So the Church of the Holy Ghost was given back to the Reformed, the partition wall in it was rebuilt, the Catholics taking the choir and the Reformed the nave as before.* The Heidelberg Catechism was again allowed to be used by the Elector, but without the Electoral coat-of-arms on the title-page. And the Elector removed his capital to Manheim, but Heidelberg did not degenerate into

*Since the organization of the Old Catholic Church in 1871, the choir has been given to them. But they have become almost Evangelical in doctrine, although their worship is modeled after the Catholics.

a village. When the next Elector, Charles Theodore, came to the throne the Catholics pursued another tact. As they had found they could not destroy the Reformed by persecutions from without their church, so now they attempted to destroy the church by corruption within,—by corrupting the consistory if possible and by introducing the practice of simony, by which places in the Church were bought and sold. Against this the Reformed classes protested. For this the Elector then forbade the classes to meet. The Church appealed again to the Protestant states of Germany. But by that time the Protestant states had grown tired of controversy and so the Reformed got no help.

Finally that Catholic line of princes died out in 1799 and another line came to the throne. The new Elector, Max Joseph, was a Catholic, but was a liberal Catholic, like Emperor Joseph of Austria. On June 25, 1799, he issued an edict of toleration giving the Reformed equal rights. This prince re-founded (1803) the University of Heidelberg, making it a union university, at which both Lutherans and Reformed occupied chairs. It was not, however, till 1812 that the land again fell to a Protestant prince, when it was given to the Duke of

Baden. Thus the Reformed suffered for a century and more the greatest oppressions. The wonder was that, after all they had suffered, there was any church left there. Nevertheless in 1783, there were 240 Reformed parishes in the Palatinate and 140,000 members over against 90,000 Catholics and 50,000 Lutherans.

A new era now began to dawn on the Reformed Church. The university having been made union Baden was prepared to follow the move of Prussia in 1817 in uniting the Lutheran and Reformed Churches, so that now there is only one state church in the Palatinate, the Evangelical or United Church, made up of Lutherans and Reformed. But as the majority of them are Reformed, they have affected the consciousness of that Church more than the Lutheran. Hence the form of worship is simpler than in the Lutheran parts of Germany. There is rarely a crucifix found on the communion table. Instead of using wafers as the Lutherans do at the Lord's Supper, bread is used after the custom of the Reformed. And although many of the Lutherans still bow when they receive the elements at the Lord's Supper, the Reformed do not. The Presbyterian form of government has been intro-

duced, so that even the Lutheran Churches are now Presbyterian. Over the classes and synods is a consistory appointed by the state. This Palatinate Church underwent a severe controversy with rationalism about the middle of the nineteenth century, about a new hymn-book. Dr. Ebrard, the leader of the Evangelicals, was compelled to resign. Since then the Church has been mainly under the control of the rationalists, although there is a strong Evangelical minority.

The university reflected the changes in the Church. It had some very strong professors,—Charles Daub was made professor (1795-1836), a brilliant mind, the Talleyrand of philosophy, because he changed so often,—first a Kantian, then a follower of Schelling, and finally an adherent of Hegel. Daub was the honored teacher of President F. A. Rauch of Marshall College, Mercersburg, Pa. Later came Prof. Paulus, the great rationalist, and also Prof. Schenkel, originally Evangelical in Switzerland, but at Heidelberg he became a very partisan rationalist. Charles Ullman was professor from 1821 to 53. He was more orthodox than Daub. Yet he did not represent the old Calvinism of this university, which gradually

died out during the eighteenth century as rationalism came in. The university for two centuries was Calvinistic as were Ursinus Pareus and Junius in reformation times. But Ullman represented the new theology of Germany, called the Mediating Theology, founded by Schliermacher, which aimed to mediate between orthodoxy and pantheism. True he represented the orthodox tendency of that mediating school, but he was not fully Reformed, but occupied a general evangelical position. He founded a great German theological Review called the "Studien und Kritiken." He was made head of the Church of Baden and later died (1865) with the words of the famous German hymn on his lips, "O Sacred head, now wounded." He was a defender of mild orthodoxy. But since his day the university has swung over strongly to rationalism, so that now, out of the nine professors of theology only one is evangelical. And he is not Reformed but a mild Lutheran or evangelical by birth, Prof. Lewis Lemme. But he is a valiant defender of orthodoxy, having been especially noted in his controversy with the new school of rationalistic German theology, the Ritschlian School.

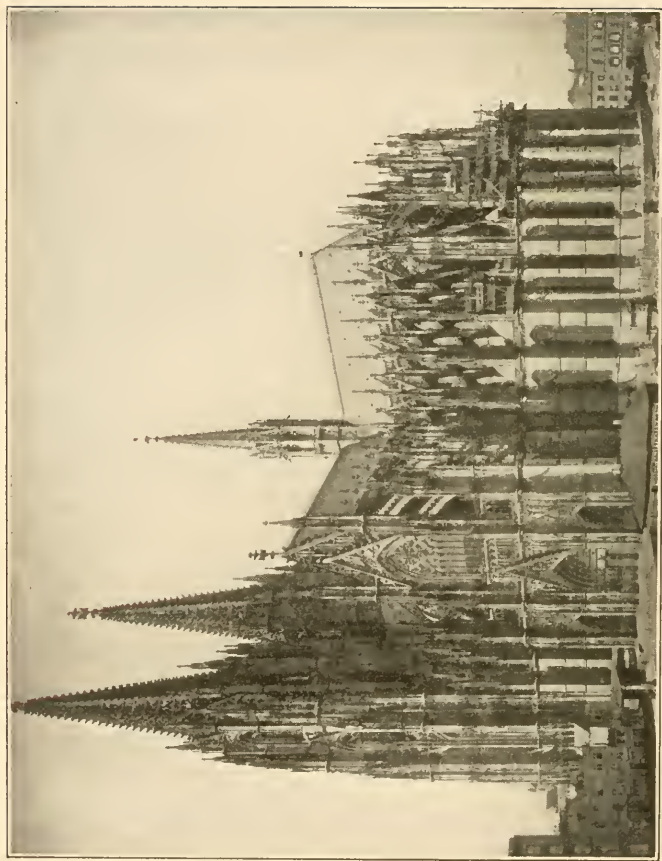
The history of the re-establishment of evangel-

ical worship in Heidelberg is a sad but interesting illustration of the condition of religion in many cities in Germany, due especially to the secularizing of religion by its union with the state. The rationalists, having gained control of the university, soon gained control of the city and would not permit a Positive or Evangelical minister to be elected. Twice the Evangelicals tried to elect an Evangelical pastor, but were defeated especially through the influence of the rationalistic Prof. Schenkel. The few Evangelicals longed for the old Gospel and starved on the miserable husks of rationalism. In 1867, a princess of Oldenburg happened to live at Heidelberg for the education of her sons. Not satisfied with the rationalistic preaching in the churches, she had private worship, to which the Evangelicals came, so that gradually a small congregation gathered. But she left the next year, and then they asked the city authorities that a weekly Bible-lecture be granted them in the St. Peter's church on Wednesday afternoons. They were refused. This led them to form their own Evangelical Society and in 1869 to begin religious services of their own. Although their room was small and the seats uncomfortable yet prominent

visitors who avoided rationalistic worship would attend, as the Queen of Sweden, the Prince of Mecklenberg and Field Marshall Manteuffel. In 1871 they again tried to have an Evangelical pastor elected but were defeated. So in 1876, they built their own chapel on the Ploack street and started a Sunday school. They were ignored at first by the rationalistic pastors and ridiculed by outspoken rationalists, but they kept on doing a good work having now their own pastor. Quite a large congregation has formed itself at this city mission. Meanwhile, the rationalists, finding that they could not keep Evangelical religion out of Heidelberg, finally allowed the election of an assistant pastor, who was an Evangelical. And now one of the pastors is Evangelical, Rev. Mr. Goetz, at the Holy Ghost church. Where twenty years ago in the Holy Ghost church at a service, the only Evangelical part was the hymn as we heard them sing, "Jesus receiveth sinners" ("Jesus nimmt die Sünder an"), last winter we heard in the same church a very strong outspoken eloquent sermon by Rev. Mr. Goetz, on "I am not ashamed of the Gospel of Christ." It seems strange that Evangelical Christianity must fight for its very existence in Chris-

tian lands, but this case at Heidelberg could be duplicated in many places abroad. Rationalism is often illiberal, very illiberal. And its inconsistency is all the more glaring, because it so loudly professes such liberality.*

*To the tourist who visits Heidelberg, the interesting places in its church history are the castle, the university, the Holy Ghost church and St. Peter's church, in whose choir, are some interesting tombs, among them that of Olympia Morata the great female Greek scholar of the reformation. On the Haupt-strasse is the Museum, which used to be in the castle, containing many fine pictures of the different Electors and also of prominent professors in the university; also a fine collection of Frankenthal porcelain, etc. It contains a third edition of the Heidelberg Catechism, published 1563.



COLOGNE CATHEDRAL

CHAPTER IV.—THE BEAUTIFUL RHINE- LAND AND THE COLOGNE CATHEDRAL.

THE Rhine, the beautiful Rhine, is the most picturesque river in Europe, its sides being castled crags, covered with rich vineyards. These, with their legends, make the Rhine very wierd and romantic. The Rhine is not so large and grand as our Hudson, yet it is doubly interesting when to the natural scenery is added the religious history. The Rhine region in many parts was Reformed land. For the Reformed doctrines spread northward from Heidelberg.

Indeed before the Reformed doctrines had entered Heidelberg, two places had already heard them. One was Marburg, which lies east of the Rhine district, about 70 miles northeast of Frankford on the Main. Marburg is beautifully located in the narrow valley of the Lahn, the town rising like steps around the hill, until it culminates in the picturesque castle on the hill-top. In this castle occurred the conference to which we referred in the life of Zwingli, when Luther and Zwingli were brought together. The ruler of that district of Germany in the reformation was Landgrave

Philip of Hesse, a brave statesmen and aggressive prince. He determined to unite the Reformed and Lutheran Churches if possible, so that they might present a united front to Catholicism. So he invited Luther and Melancthon to come from Wittenberg; and the Reformed leaders, Zwingli from Zurich, Ecolampadius from Basle and Bucer and Capito from Strassburg. Luther came unwillingly and when climbing the hill to the castle, tradition says, he kept repeating the words about the Lord's Supper, "This is my body." They met on October 1, 1529. The first day was spent in private conference, the Landgrave putting the aggressive Luther with the mild Ecolampadius and the ardent Zwingli with the more mediating Melancthon. These conferences prepared the way for the public conference held the next day, when all the reformers gathered before the two princes, the Landgrave of Hesse and the Duke of Wurtemberg, and discussed the Lord's Supper. Luther wrote in chalk on the table before him the words, "This is my body," so as to prevent himself from making any concessions. Zwingli held that the meaning of those words was to be taken figuratively. Luther held that it was literal, not figurative.

On the next day, unfortunately, the English

plague broke out in the crowded town, which broke up the conference. But before the reformers separated, the landgrave tried to get them to unite. Zwingli held out his hand for union. But Luther refused, saying "You have another spirit." Finally fifteen articles of faith were drawn up, called the "Marburg Articles," to which, they all agreed, except to the article about the Lord's Supper, where the Lutherans and the Reformed differed. So the two Churches were not united and the reformers went to their respective homes. But the effect of the conference was to open the eyes of Germany to what Zwinglianism or the Reformed doctrines really were. The Lutherans had thought that the Reformed were Arians and held to heretical doctrines. They were surprised to find, that, except on the Lord's Supper, the Reformed agreed with them. It can not be said, who was victorious in the debate at Marburg, Luther or Zwingli. But Lambert of Avignon, the reformer of Hesse, declared he went into the conference with his mind like a sheet of white paper, waiting for impressions. He afterwards accepted the Reformed doctrines, which shows the effect of the conference, although he unfortunately died very soon after the conference.

In the castle is still shown the beautiful Gothic

room, in which tradition says the conference took place, although it is probable that it took place in another part of the castle, in the east wing. But there is no room in the castle so suitable for it as the Gothic room. The room next to it contains a fine museum of Hessian documents, among them is the original Marburg article, and also the original of the Protest of Spire, 1529, signed by the German nobles, who were Protestants.

Just south of the castle on the hill-side is the Lutheran church, which was the scene of a riot against the Reformed in 1605. The year before (1604) the Landgrave of Hesse-Cassel, Maurice, the grandson of Landgrave Philip, introduced the Reformed faith into Hesse-Cassel, which had been low-Lutheran. The people of Marburg, who were high-Lutheran strongly resented this. And when the Reformed ministers attempted to preach in the Lutheran church, they threw one of the ministers out of the church. Another fled to the parsonage for a refuge, but the former minister's wife, angered at the introduction of the Reformed faith, refused to let him in and he fled through the streets, now pursued by a woman with a washing bottle, now by a laborer with a flail. Marburg has remained Lutheran to this day, but a Reformed con-

gregation was established and is to-day the church of the university.

The finest church building in Marburg is the Lutheran church of St. Elizabeth, named after the holy Elizabeth, one of the saints of the Catholic Church. She was the daughter of the King of Hungary and lived in the thirteenth century. She gave herself up entirely to works of charity. After she was buried in this church, she was canonized by the pope a few years after her death. Even to-day the Catholics are very bitter because they lost her church and are ever scheming to get it back, which is not likely. Marburg is to-day a quiet university town, the university having about 2,000 students, a large number for so small a place. The university was Reformed from 1604-1822, except during part of the Thirty Years war, when it reverted back to the Lutherans. Since 1822 it has been union, that is, having both Reformed and Lutheran professors of theology.*

The other place, that received the Reformed

*A fine painting connected with the Marburg conference is on the wall of the aula of the university, representing the Landgrave receiving the reformers at the gate of his castle. A painting of the conference itself is found in the picture-gallery at the ducal palace at Darmstadt.

doctrines before Heidelberg was Frankford, about fifty miles north of Heidelberg, located on a tributary of the Rhine, the Main. It is a very large city of 350,000 inhabitants, of whom 13,000 are Jews, among them the wealthy Rothchilds. Frankford became Lutheran in the reformation. But in 1554, when the refugees fled from England and Holland, they came to Frankford and at first worshipped in the Church of our Lady, but afterwards in the All Saints church. John Knox was pastor of the English church (November, 1554, to March, 1555). In this English congregation occurred the first quarrel between the ritualists and low churchmen of the Episcopal or Anglican Church,—the prophecy of many later church controversies in England between Prelatists and Puritans. Here John Knox published his famous blast against the divine right of women to rule nations which was directed against Bloody Queen Mary, but greatly angered Queen Elizabeth.* When the Lutherans began to

*A copy of this "Godly Admonition" is in the splendid City Library of Frankford, of which Dr. Ebrard, son of the theologian, the late J. H. A. Ebrard, is librarian. He is an elder in the French Reformed church at Frankford.

oppress the Reformed in Frankford, Calvin visited Frankford September, 1556. In 1562 the Reformed were entirely driven out of the city by the Lutheran authorities. They then attended worship at Bockenheim northwest of Frankford, and Offenbach or Sachsenhausen, on the other side of the Main, which were in the territory of Reformed princes. Many of them removed to the city of Hanau, east of Frankford, which became a great Reformed stronghold. Reformed worship was not permitted in Frankford until 1702 and then on condition that the Reformed church, if erected, would not look like a church, but like an ordinary dwelling. As a result, the two Reformed churches there now, the German and the French, have no steeples or anything to show that they are church buildings—they look like ordinary houses.

East of the Rhine and north of Frankford is a large district called Nassau or the Wetterau district, named after the river Wetter. It was divided into several counties, some of which were Reformed. The most notable of them was Nassau-Dillenburg, whose prince had his capital at Dillenburg. His land was originally Lutheran but the Reformed doctrines were introduced by Pezel, the

Melancthonian, when he fled from Wittenberg (1577). And later Olevianus, one of the authors of the Heidelberg catechism, when he fled from Heidelberg, after briefly staying at Berleberg with the Count of Sayn-Wittgenstein, found a permanent home at Herborn in Nassau-Dillenburg. There Count John of Nassau-Dillenburg founded for him a Reformed university, to which he donated his castle.* Those Nassau princes were great founders of educational institutions, Count John's two brothers, William of Orange, and Lewis of Nassau, each founded a university in Holland—the first, at Leyden, the second, at Franeker. Olevianus taught at Herborn until his death (1587). Just before he died his colleague, Prof. Alsted, asked him if he was certain of his salvation. He replied in one Latin word "Certissimus," meaning "I am most certain." Thus the first answer of his Heidelberg Catechism, which so beautifully speaks of the comfort in life and death was his consolation in the moment of death. His successor as head of the university was Piscator, a very learned man,

*The building is still in use as the Theological Seminary of the Nassau church, under the presidency of Prof. E. Knodt, who is Reformed.

who published a German translation of the Bible, which is truer to the original than the Lutheran version, and so high was its merit that the Lutherans were at first afraid it might supplant the Lutheran version. This it never did, although it was introduced later into the canton of Bern in Switzerland.

This university of Herborn exerted a wide influence for the Reformed. Later it became Cocceian in its Calvinistic theology and pietistic in its spirit. From it came in 1752, five young men to aid in founding the German Reformed Church in the United States, the most prominent of whom was Otterbein. In the little parish church at Herborn are the tombs of Olevianus and Piscator. The German Reformed Church in the United States has erected a slab to the former in the church.

Passing still further northward along the Rhine, we come to Cologne, the city with the matchless cathedral,—a poem in stone, magnificently great in its simplicity, symmetry, delicacy and beauty. It has only recently been completed by the Emperor of Germany. Its two spires are among the highest in Europe, 512 feet high, and the nave of the church is 148 feet high. The effect of the exterior is won-

derfully beautiful and harmonious, the effect of its interior is deeply impressive. It is an interesting fact to notice that on two occasions in its history, this great cathedral, so sacred to the Catholic faith, had Reformed doctrines preached in it. Indeed the whole history of the Reformed Church in Cologne is exceedingly interesting.

For although Cologne has always been a great centre of Catholicism, yet the Reformed doctrines began entering there. And suddenly no less a personage than the ruler of the place, the Elector of Cologne, Elector Herman, about 1540, became Reformed and tried to introduce the Reformed doctrines into that region, even calling in Bucer and Melancthon to draw up a form of worship for him. He was driven out, and a Catholic was elected in his stead. But not all the Reformed went away with him, for a secret Reformed congregation gathered, which was called, as were all the secret and oppressed Reformed churches of that day, the "Church under the Cross."

In 1582, a similar event occurred in Cologne as another of the Electors of Cologne went over to the Reformed faith, Gebhard Truchsess. Indeed, at this time, a large part of the city seems to have

become Protestant. For although Reformed worship was forbidden in the city, the neighboring Count of Neuenar held Reformed religious services at Mechtern, just outside one of the city gates, to which the people streamed by thousands. This so angered the authorities that they threatened to bombard the place of worship. But the Protestant nobles prevented it. Gebhard Truchsess was deposed and a Catholic elected in his place, so the cathedral again reverted to the Catholics.

Secret worship, however, was still held by the Reformed. Reformed ministers, disguised as merchants, would slip into the city and hold worship at some house.* When this secret Reformed worship was being held, an elder watched outside the door and a deacon inside the door. Still, although a secret church, the Reformed congregation was thoroughly organized. The city was divided into the districts and each district was assigned to an elder, whose duty it was to visit the sick and to give notice of religious services. At the birth of a child, it was quite customary for the Reformed

*When these ministers went to meetings of classis, they had their reports made out in a mercantile form, for fear of being discovered by the Catholics.

family to go to one of the neighboring villages for a stay of a few weeks, so that the child would not be baptized in Cologne and so be claimed by the Catholics. This "Church under the Cross" continued its worship, until in 1609 the Catholics drove them out. They then founded a city on the east side of the Rhine, now called Muehlheim on the Rhine. For many years the Reformed were not permitted to worship in Cologne, but had to go either to Muehlheim on the other side of the Rhine or to some neighboring Reformed village west of the Rhine. Later the inhabitants of Cologne attacked Muehlheim by night and razed its buildings to the ground. But it has since been rebuilt. However, by the nineteenth century, liberty was granted and there is now a large Protestant congregation in Cologne, mainly Reformed, having about 26,000 adherents.

Gradually as the Reformed doctrines were more and more fully introduced until finally a synod was organized in the district around Cologne, called, after the four main counties in it, the synod of Juliers-Cleve-Berg and Mark.* A large part of

*Juliers and Cleve were west of the Rhine, and Berg and Mark east of it.

its congregations up to 1610, belonged to the Dutch synod of Holland, but in 1611 the synod was organized. It has a very interesting history because it was the only synod in Germany separate from the state and therefore the only part of the Reformed Church of Germany to have a purely presbyterial organization. Certain other districts in that neighborhood also had their own organization as the counties of Tecklenberg and Bentheim.

But there is no place in Germany to-day, which is so great a centre of the Reformed Church, as Elberfeld, located between thirty and forty miles north of Cologne and about fifteen miles east of Düsseldorf. In a narrow valley not a mile wide, whose sides rise steeply and through which flows in a serpentine course the Wupper creek, are the twin cities of Elberfeld and Barmen, each having a population of about 100,000. This valley is a perfect hive of industry and throbs with factories of all kinds. This is due to the Reformed Church. For the ruler of this land was a Catholic and forbade the Protestants to take places in political life, so they went into business with such success that these cities have become some of the great industrial centres of Germany.

In fact there is an interesting historical fact connected with this land. When in the seventeenth century, the Count of Juliers-Cleve-Mark and Berg died, two princes aspired to be his successor, the Elector of Brandenburg and the Count of Pfalz-Neuburg. They had agreed to compromise, when the former in a fit of passion, gave the latter a box on the ear. The latter vowed vengeance for this insult, and, to gain the support of the Catholics, he went over to the Catholic faith. This was very unfortunate for the Protestants in that land, for because of it, they had to suffer many persecutions. Thus the Reformed church at Elberfeld was taken from them and given to the Catholics, although all the population except six families were Reformed. In 1629 that Reformed church was broken into by force, the communion table carried away and its books burned. The Reformed church at Solingen also suffered. It had a faithful pastor in Lunenschloss. Many were his and their persecutions. The Reformed church was taken from them and during the cold winter they had to worship in the open air. He was finally arrested and taken away to Düsseldorf, when on the way thither his accusers met the wife of his prince, who was herself

a member of the Reformed Church. Through her intercessions he was freed and returned to his congregation. There is a story told of one of these congregations that the Duke of Pfalz-Neuberg had ordered them to give up their church, to the Catholics on a certain Sunday, and his soldiers were waiting outside to take it as the Reformed held their last service in it. Determined to prolong their occupancy as long as possible, the Reformed sang the longest Psalm, the 119th Psalm, for in those days in that region they were Psalm-singers. And before they had finished that long Psalm, lo, an order arrived from their prince allowing them to keep the church. Such were some of the persecutions from their Catholic prince. But in spite of it the Reformed grew in numbers and influence.

This whole region in the northern Rhine became the home of Pietism in the Reformed Church. The prophecyings begun in the reformation at Zurich, Geneva and London by Zwingli, Calvin and Lasco, developed later into prayer-meetings. This Pietistic movement was introduced into the Lutheran Church by Spener. Spener got it from the Reformed, for he attended Labadie's services at Geneva. But five years before Spener began his prayer-meetings

at Frankford, the Reformed had them in Germany. Theredore Untereyck, a Reformed minister at Mühlheim on the Ruhr, 15 miles northwest of Elberfeld, began them in 1665. And he had gotten them from the Reformed Church of Holland which had been pietistic from the days of the reformation. Untereyck went to Bremen in 1670 where he introduced Pietism. After him there came into this northern Rhine region, Joachim Neander, rector of the Reformed school at Düsseldorf in 1674.

In the eighteenth century, there arose the greatest pietist of this district, Gerhard Tersteegen.* He was born at Meurs (1697). He wanted to study for the ministry but was not able financially to do so. As a layman, he probably exerted a wider influence than he would have done as a minister. He became an apprentice at Mühlheim on the Ruhr and there came under such deep conviction of sin that lasted for five years. When he found peace at last, he wrote his dedication to God in his own blood. He became a silk-and ribbon-

*For an account of his life see my "History of the Reformed Church of Germany," pages 447-470.

weaver, and later a physician. While in business he had already begun to hold religious services and finally gave up everything to labor only in spiritual things. His home at Mühlheim is not very far from Essen where the Krupp factories turn out the guns that shake the world. But a greater and better influence than theirs went forth from Tersteegen's house to shake the world, for he influenced not merely all western Germany, but his books were sold in America. People would come long distances to converse with him on religious subjects. Sometimes as many as twenty or thirty would be waiting in the outer room in order to speak with him about their souls' interests. Sick people would send for him and he would go and spend hours, yes, whole nights, with them in prayer. At his services, his house would become so crowded in the stairs and entries, that ladders would be put up to the windows outside and on them, people would stand to hear him speak. Sometimes when he was travelling, as when he went to Holland, he would be waylaid by the roadside and carried off to some barn, where the people would insist on hearing him preach. His religious works found quick reading and ready sale.

He is the author of a number of hymns, of which two have become popular in the English. One is:

“Lo, God is here—let us adore,
And own how dreadful is this place.
Let all within us feel his power,
And, silent, bow before his face.”

This hymn gives the clue to his Christian life. He always lived as in God’s presence. The other hymn is:

“God calling yet! shall I not hear?
Earth’s pleasure shall I still hold dear?
Shall life’s swift passing years all fly
And still my soul in slumber fly?”

The last verse of this hymn was his dedication to God:

God calling yet, I cannot stay,
My heart I yield without delay,
Vain world! farewell, from thee I part,
The voice of God hath reached my heart.

His preaching resulted in great awakenings in that district. Some of his followers founded “Brothers Houses” or “Pilgrims Cottages at Mühlheim, and Otterbeck near by. He died April 3,

1769, but his influence has ever remained throughout that district. In Mühlheim, beside the Reformed church is a statue to his memory. His cottage, a plain wooden building, with an antiquated roof, is also shown. Next door to it lives a relative of his, who has some relics of him as his knife and spoon.

Although the town of Siegen is rather far south for this district (for it really belongs to the Nassau district of which we spoke before), yet it became thoroughly imbued with this spirit of the northern Rhine. The country around Siegen is Reformed-land. One of its rulers, Count John Maurice of Nassau-Siegen, came to America in the seventeenth century, where he was ruler over the Dutch colony at Pernambuco, Brazil. He was, therefore, always called the American—the Brazilian.

Siegen greatly felt the pietistic movement of Mühlheim. A later follower of Tersteegen lived there, named Christian Stahlschmidt. He came to America just before the American revolution, and became a Reformed minister in Pennsylvania, but owing to the privations of the war, he soon went back to Germany and lived at Siegen till 1824. He took Tersteegen's place and by his meetings

produced great revivals all through that district. His earnest spirit was continued by a great nephew, named Siebel, who lived at Freudenberg near Siegen, and who died 1875.

These revival movements gave a freshness and strength to the Reformed church of the northern Rhine. Rationalism was largely kept out by them, and Elberfeld produced a number of prominent ministers of the Reformed faith. Perhaps no family of preachers in Germany has been so prominent as the Krummacher family, all of whom were from this district or labored here. Frederick Adolph Krummacher was professor of theology at the Reformed University at Duisburg (now incorporated in the University of Bonn) about the beginning of the nineteenth century. His brother, Gottfried Daniel Krummacher, though not so scholarly was a greater orator. He was called by the people "the bone and marrow preacher," for his preaching, like the Word of God pierced even to the bone and marrow. He was pastor at Baerl and then at Elberfeld in 1816. He died in 1837. His preaching led to great awakenings in that region.

But the most polished flower of the Krummacher family was the son of Frederick Adolph Krum-

macher, Frederick William Krummacher.* He was probably the greatest pulpit orator of Germany in his time. In 1825 he became pastor at Barmen where he preached his famous sermons on Elijah and Elisha, which have been translated into English. Thorwaldsen, the great sculptor, once asked him at Frankford, where he was attracted to him by his noble forehead and appearance, "Are you an artist?" "No, a theologian," was the reply. "How can one be only a theologian?" responded Thorwaldsen. But though Krummacher was only a theologian, yet he proved how a theologian could also be an artist; for his sermons were classics, abounding in images and Gospel fervor. Later he was called to Potsdam, near Berlin, as the court preacher of the King of Prussia, where he died 1868.

At present the Reformed church at Elberfeld has between 30,000 and 40,000 adherents and the Reformed church at Barmen between 15,000 and 20,000. The congregations in each city form a collegiate church. Also a Netherlands Reformed

*For his life see his Autobiography; also my "History of the Reformed Church of Germany, also his Autobiography which has been translated into English.

church was organized there about 1834, when Rev. Herman F. Kohlbrügge, D.D., was called from Holland. He became a very prominent preacher and theologian, being a high Calvinist. He died 1875. Owing to the Pietism at Elberfeld, no rationalism ever was allowed in its pulpit. The congregations are still strongly Reformed. One of its members, on finding that the writer was an American Reformed minister, put as his first question to him: "Do you believe in the election of grace?" Where but in Scotland would such a question have been the first to be asked. And we doubt whether in the Scotch church of to-day it would be asked at all. But to the Reformed of Elberfeld, that doctrine of election, as it is taught in their Heidelberg catechism, was synonymous with God's grace rather than with God's sovereignty; and that belief in grace,—“grace, nothing but grace, all grace,” was to them the antidote against all rationalism. Hence this good Reformed was only trying to find out whether the writer was a rationalist by asking if he believed in the election of grace. For there they have great faith in God and in the Bible. The members of the Reformed church there frequently hold a prayer-meeting after

the service to discuss and pray over the sermon. And they have also catechism prayer-meetings where they take a question of the Heidelberg catechism, talk over it and pray over it. And it used to be the custom, we know not whether it still is, for the minister to preach on the catechism on Sunday afternoons,—this was the old method of the Dutch and German churches.

Pietism produced a number of religious institutions in this district which need to be noted before we leave it. Barmen is the seat of the Rhenish Foreign Missionary Society. This society is not denominational but it is largely controlled by the Reformed consciousness, more so than any other of the Foreign Missionary Societies of Germany. It was founded in 1828 through the efforts of the Pietist Siebel. It has its missions in South Africa, Borneo, New Guinea and Sumatra. Laterly this mission has been very successful among the Mohammedans of Sumatra, indeed the only place in the world where Christian work has been remarkably successful among the followers of that fanatical religion. It has a fine missionary museum at Barmen and reported for 1909, 388 missionaries, 63,562 communicants and an income of \$265,000.

Another institution at Barmen, though not distinctively Reformed, yet finds its most natural home among Reformed surroundings, is the Johanneum. This institution was founded at Bonn by the late Prof. Christlieb, of the University of Bonn, in 1886, for the training of evangelists and city missionaries. It has done a good work; but was removed about ten years ago to Barmen, where its methods, which are more distinctively Reformed than Lutheran, find a congenial home.

The Reformed also a few years ago founded a Reformed seminary for training ministers at Elberfeld. As the Reformed Church has lost its universities at Heidelberg, Marburg, Duisburg and Frankford on the Oder, and has now only an occasional professor of theology as Professors Goebel at the University of Bonn; Achelis at the University of Marburg; Carl Muller at the University of Erlangen, and Smend at the University of Strasburg, it endeavors to indoctrinate its young men in the Reformed faith by such theological seminaries which are located at Elberfeld and Halle.

Before we leave this northern Rhine district, we must not forget to notice another remarkable institution, the product of a Reformed minister's

work, namely the great Deaconess movement of Germany. In 1822 a young minister came to the small Reformed church at Kaiserwerth, near Düsseldorf named Theodore Fliedner. As Kaiserwerth was mainly Catholic, he had little to do and he began charitable work. He began preaching among the prisoners at Düsseldorf, then an almost unknown line of Christian work. One day one of the prisoners, a fallen woman, came to his home because no one would receive her. He gave her an outbuilding in his garden in which to live until a home could be found for her. Out of this grew his great work. He soon began to train Christian nurses and also Christian teachers, and called them Deaconesses. One day he astonished the town by buying the largest building in it which happened to be for sale. His work rapidly grew. One building was added to another. His Christian nurses are found all over the world, there being deaconess' houses in Constantinople, Smyrna and the far east. These Protestant deaconesses are not nuns, for they can marry, provided they give to their deaconess house a sufficient notice of their resignation. In addition to his work for deaconesses, he also founded other institutions, as a lunatic asylum, a

Magdelene home, a home for the aged as well as hospitals, where his deaconesses can be trained. Fliedner should have all honor, for he has rediscovered the value of consecrated womanhood to the Protestant Church.



THE GREAT ELECTOR OF BRANDENBURG AND HIS WIFE LOUISA HENRIETTA

CHAPTER V.—NORTHERN GERMANY AND BERLIN.

THE first Reformed church, founded in Germany, was founded at Emden, in the northwestern corner of Germany. With its canals and vessels right in its streets up against the buildings, it reminds one of a Dutch city in Germany. It is the capital of East Friesland. Those Frisians were early known as a simple hardy race and they showed their natural inclinations by taking to the Reformed rather than the Lutheran faith. As early as 1526, when there was no other Reformed church in Germany except Strasburg, far away, Aportanus, a monk, preached the doctrines of Zwingli here, much to the scandal of the Lutherans round about. This congregation continued its existence until in 1540 there came to it, the great Polish reformer, John A'Lasco.

John of Lask, for such his name means, was one of the most beautiful characters of the reformation. A Pole by birth, he was destined to high honors in the Catholic Church. But through travel in Reformed lands, he became a Humanist. Finally, after having returned to Poland, where he was in

fair way to the highest rank as a spiritual noble, he gave it all up, sacrificing home, country, rank and friends to become a wanderer for the reformation. He became a reformer in three countries, a fact true of no other reformer,—in Germany, England and Poland. He proved to be an organizer equal with Calvin, indeed he was a better organizer of the congregation than Calvin as we shall see. When he came to Emden, he reorganized (1543) the Reformed church thoroughly. He gave it a catechism, which with Calvin's afterwards became the progenitor of the Heidelberg catechism. In 1549 he went to England and became pastor of the foreign Reformed church there. This he thoroughly organized, so that this Dutch Reformed church of Austins Friars in London, was the first church of the Presbyterian order in the reformation.* But when bloody Queen Mary came to the throne of England, Lasco and his refugee congregation had to flee. Sad was their sailing from Gravesend September 17, 1553. They expected to land at Copenhagen, but the Danes would not permit them to do so (because they were Reformed) and drove

*See Book III, Chapter VII.

them out into the ocean in midwinter and storm. They finally were permitted to land at Lubeck, Rostock and Wismar, but they were not permitted to stay anywhere, because Westphal, the Lutheran zealot of Hamburg, was incensing the Lutherans everywhere against the Reformed. So after long and severe journeyings in winter, snow and storm, they arrived at Emden, and later at Frankford. Lasco soon went to Frankford and from there went back to Poland (1556), where he died (1560), founding there the Reformed Church of Poland. Lasco was called by Erasmus, "a soul without a stain," so beautiful was his character. From Lasco's time to this, the Reformed church of Emden had clung faithfully to the faith once delivered to the saints. And the Coetus, which Lasco founded in 1544 as a sort of a quasi-synod, still has its annual meetings. It, with the Synod of Zurich and the Venerable Company of Geneva, is the oldest organization of the Reformed Church, that has come down to us.

Following the northern coast of Germany eastward, we come to Bremen, the largest seaport of Germany save Hamburg. Though a modern city, it has a most antique, interesting city-hall, an ob-

ject of beauty. Bremen and Emden were the two Reformed cities on the north coast of Germany, the two Reformed lighthouses along that coast. Bremen was at first a Lutheran city in the reformation. But when the Lutherans began to split into high and low-Lutherans or Melancthonians, there came to Bremen in 1547 a Melancthonian preacher named Albert Hardenberg, who preached to great crowds in the cathedral. The high-Lutheran ministers bitterly attacked him as departing from the Lutheran faith and there was a great controversy. He gained Melancthon's approval, but was finally compelled to leave in 1561, although amid the tears of the people. But his departure produced a reaction and his friend and supporter, Van Buren, was elected mayor of the city. The low-Lutherans continued gaining influence until in 1580 Peucer was called as pastor of one of the largest congregations, the church of St. Ansgar. Pezel had been a Melancthonian and had been driven out of Saxony for it. But by the time he got to Bremen he was a good Reformed. He drew up the Bremen confession of faith in 1595, which commits the church to Calvinism.

The next important period in the Reformed

church of Bremen was the introduction of Pietism in the latter part of the seventeenth century. Theodore Untereyck, to whom we referred in connection with Mühlheim, came to Bremen in 1670, as pastor of St. Martin's church, and introduced prayer-meetings. His wife also introduced religious meetings for girls and women. Untereyck paid special attention to the catechization of the young; indeed he thoroughly revolutionized catechization. His was a very blessed influence in that worldly city. While he was preaching his earnest pietistic sermons, a young student at the Reformed university came to hear him one Sunday, named Joachim Neander. He came to mock (for he did not believe in Pietism) but he remained to pray. Untereyck's earnest words so completely subdued him that he melted into tears at the prayer after the sermon. And after the service, although ridiculed by his companions, he went to Untereyck's house to find the way of life. He became an adherent of Untereyck and after graduating at the university became rector of the Reformed gymnasium at Düsseldorf. In 1679 he returned to Bremen as assistant pastor to Untereyck. Unfortunately he died the next year at the early age of

30, but not until he had given promise of becoming one of the greatest of the German hymn-writers. He published one of the first and best of the Reformed hymn-books, the "Hymns of the Covenant," for he aimed to popularize the Federal theology in music. One of his hymns is among the greatest in the German language, "Lobe den Herrn, den mächtigen König der Ehren." It has been thus translated:

Praise ye the Lord. He is King over all creation,
Praise ye the Lord, O my soul, as the God of salvation,
Join in the song, psaltry and harp roll along,
Praise in your solemn vibration.

It is somewhat difficult to translate the German, especially the metre and rhythm of this hymn, but it ranks among German hymns with "Nun danket alle Gott" (Now thank we all the Lord), of Rinkart, for these two are the two *Te Deums* among the German hymns.

Bremen also had a Reformed gymnasium, which grew into a university, at which some prominent professors of theology taught. Thus its professor Martinius was a delegate to the synod of Dort. Later came Prof. John Koch (Latinized into

Cocceius) who founded the Cocceian or Federal Theology, taught here (1629-36). Koch rearranged the theology of Calvin according to the idea of the covenants. One of his great pupils was Prof. Frederick A. Lampe, who has been called by Goebel the greatest theologian of the Reformed Church of Germany. He was pastor of St. Stephen's church at Bremen and professor in its university (1709-20) and also 1727-9 when he died. He not merely published a number of theological works, but also the first Theological Review in 1718, and a popular catechism based on the Heidelberg Catechism, called the "Milk of Truth." Lampe, though a theologian, was also a Pietist and to profundity of doctrine added practicalness of method. He introduced into the Cocceians of Holland, where he was professor at Utrecht, the school of practical Cocceians.

Bremen of to-day has very little of the Reformed consciousness. Its churches have gone into the union with the Lutherans in Germany. And some of its pulpits have been filled by even blatant rationalists. But it has had a fine Evangelical preacher in Funcke, many of whose works have been translated into English.

There are several districts in central Germany, that may be briefly referred to as being Reformed. The little principality in the northern part of central Germany, Lippe, is strongly Reformed. Near its capital on a hill, surrounded by fine forests, is a statue to Arminius, or as the Germans call him, Herman, the great German general, who in the days of the Romans defeated them. Cassel, the capital of Hesse-Cassel, is in a largely Reformed district, where the Reformed Church had, early in the nineteenth century, 380,000 adherents. Near Cassel is the beautiful park, Wilhelmshöhe, laid out by a Huguenot. In the St. Martin's church at Cassel is the tomb of Landgrave Phillip, the Magnanimous, who held the Marburg conference in 1529. His grandson, Landgrave Maurice, introduced the Reformed faith into Hesse-Cassel in 1604. In 1666 a Conference was held at Cassel, as there had been at Leipsic in 1631, to try to unite the Lutherans and Reformed. It was a very satisfactory conference, because of the kindly and fair spirit shown by both the Reformed and Lutheran theologians, but it failed to unite them. The times were not ripe for it yet. In Bavaria, southern Germany, is Nuremberg, with its Reformed church.

It was the home of the great Reformed painter of the Reformation, Albert Dürer; and also Erlangen, where at the university is a Reformed professor, formerly Herzog and Ebrard and now Carl Muller.

Leaving central Germany for eastern Germany, we come to Magdeburg, where there are three Reformed churches, a German, French and Walloon, the latter made up of refugees originally from Belgium but later from the Palatinate. Halle also has a Reformed congregation in the cathedral. And there was formerly a Reformed gymnasium or theological school there. There is now a Reformed theological seminary there one of whose teachers (who is also one of the pastors at the cathedral) has become prominent as a historian of Calvin, Prof. A. Lang. He is also the author of an excellent work in German on the sources of the Heidelberg catechism. We pass over the feeble attempt to introduce Crypto-Calvinism (secret-Calvinism) into Saxony in 1574. By this, the University of Wittenberg, which had been Luther's university, came very nearly becoming Reformed. But Crell, the Crypto-Calvinistic chancellor of Saxony, paid forfeit for his faith by his life, as he was put to death by Lutheran Saxony. And Peucer, Melanc-

thon's son-in-law, a physician, who was the head of the University of Wittenberg, was imprisoned for being a Crypto-Calvinist in the Pleissenburg prison at Leipsic and the Reformed were driven out of Saxony. The neighboring county of Anhalt also became Reformed, but owing to the union with the Lutherans in the nineteenth century, has now largely lost its Reformed consciousness.

We now come to Berlin, the last but most important place in Germany. It is one of the great capitals of Europe, but located on an uninteresting, flat plain. But what nature has failed to give, man's art has tried to atone for. Berlin is filled with great buildings, fine museums and splendid statues.

It is, however, of the religious history of Berlin, of which we wish to speak. The last of the great princes of Germany to become Reformed was the Elector of Brandenburg, who lived at Berlin, and who was the ancestor of the present Emperor of Germany. For half a century (1562-1613) the doctrines of the Reformed Church had been spreading in Germany. And as in those days "like prince, like people" was the law, they spread from one land to another as the princes became Reformed.

We have watched their spread northward along the Rhine from Strassburg and Heidelberg through the Nassau district to the northern Rhine district, and then eastward through Bremen Lippe and Hesse-Cassel to Anhalt and Berlin.

The last great victory for the Reformed was the conversion of Elector John Sigismund of Brandenburg to the Lutheran faith. Although his father had made him promise in early life never to leave the Lutheran Church, yet on the week before Christmas (1613) he, in the palace at Berlin, in the White Room (which has since become famous for its spectre, that always appears just before a member of the royal family dies)—in that room, he announced to his council that on the coming Christmas, he would observe the Lord's Supper after the Reformed fashion in his cathedral.* This meant that he would use broken bread at the communion instead of wafers as the Lutherans did. And this act signified that he had gone over to the Reformed faith.

His conversion caused a great sensation, for in

*The cathedral then stood in the open square just south of the palace. Now it stands north of the palace.

those days the religion of the people was supposed to be determined by the religion of their ruler. His people, who were strongly Lutheran, were bitterly opposed to going over to the Reformed, whom they considered heretics. But the Elector set one of the first examples of religious liberty,* by proclaiming that though he and his family were Reformed, his subjects could remain Lutheran. But as they were still somewhat suspicious of him, a riot occurred, in which the Reformed minister, Fink, had to flee. The court churches became Reformed while the great mass of the people remained Lutheran.

But greater than Elector John Sigismund was his grandson, Elector Frederick William, who ruled (1640-88) and has been called "the Great Elector." He advocated the same principles of religious liberty. There is a false story going the rounds in English, that he persecuted Paul Gerhardt the famous German hymn-writer and author of the hymn "O sacred Head, now wounded," and drove him from Berlin. The departure of Paul

*Religious liberty was not born in the Mayflower by the Pilgrims, but existed in Holland where they learned it. Holland, the Canton of Grisons in Switzerland and Brandenburg, had it before the Mayflower sailed.

Gerhardt was due to his own Lutheran bigotry, for he refused to obey the Electors order not to preach polemics against the Reformed. No, the Elector was broad in his sympathies, for when the Lutheran Pietists were driven out of Saxony by the Lutherans, he received them, though they were of another denomination, into Brandenburg. He gave Spener one of their largest churches at Berlin and founded the University of Halle for them. This does not look like bigotry. The Elector was also a great defender of the Reformed everywhere. When King Louis XIV, of France, issued the Edict of Nantes (1685) driving out the Reformed, the Elector answered it by offering to all them an asylum in his land. And they came by thousands, filling up Halle and Magdeburg and a large part of Berlin, greatly increasing the number of the Reformed. At Berlin these Huguenots, 5,000 in number, settled in a waste district along the river Spree, called Moabit, which they soon made to blossom as the rose. He had the greatest confidence in their integrity. On one occasion he surprised his wife as she gave her crown-jewels into the hands of a stranger. He asked her, who the man was. She replied, "I don't know, but he is a Hu-

guenot." That was enough. A Huguenot's word was as good as a bond.

The great Elector was married to one of the most beautiful of the Reformed princesses, Louisa Henrietta, the daughter of Prince Frederick Henry of Holland. She was as beautiful in character as in face,—a Christian saint. She cared nothing for fashion, only for charity and religion. It is said she did not look into her looking-glass before going to church. She is reputed, although it is now denied, to be the authoress of the popular German Easter hymn, "Jesus meine Zuversicht," which translated, reads thus: *

Jesus, my Redeemer, lives. .

Christ, my trust, is dead no more.

In the strength this knowledge gives,

Shall not all our fears be o'er.

Calm, though death's long night be fraught,

Still with many an anxious thought.

This hymn has become a sacred one to the royal family of Prussia and Germany. Queen Louise of Prussia, the good angel of Prussia in the Napol-

*For her life see my "Famous Women of the Reformed Church, page 221.

eonie wars, as she looked at the picture of Electress Louisa Henrietta at Charlottenburg, spoke most beautifully and feelingly about this hymn that it had won such popularity among the Germans. And having praised it, she then sat down to the piano and sang it with her clear, beautiful voice. The oldest born of Queen Louise, King Frederick William IV, named the bell, which he gave to Oranienburg in 1850 (where Louisa Henrietta had lived), "Jesus meine Zuversicht."

About the end of the seventeenth century, the Electorate of Brandenburg became the kingdom of Prussia. Of its kings, Frederick II, or as he is generally called, "Frederick the Great," is the greatest. He was a splendid statesman and fine general, defeating three nations, each larger than his own. But he had lost the faith of his fathers, in which he had been confirmed at Magdeburg. But though he denied his Reformed faith and became a flippant unbeliever like Voltaire, there were witnesses for the truth in his court, some of them Reformed. Prince Charles of Hesse, said of him, "I dined with the king and after dinner had a conversation with him. He could not speak of religion without blaspheming and finally asked me,

"Tell me dear prince, do you believe these things." I replied in a firm voice, "Sir, I am not more sure of having the honor of seeing you than I am that Jesus lived and died on the cross for us." "Well," he said, "as he grasped my right arm, "you are the first man of spirit, who has ever declared such a faith in my hearing." As the prince went out he met one of the generals of the court, who put his hands on his shoulders and burst into tears, saying, "Now God be praised, I have lived to see one honest man acknowledge Christ before the king's face." On another occasion at the battle of Leuthen, the soldiers of Frederick the Great went into battle singing the German hymns. "Shall I stop them?" asked one of his officers. But Frederick forbade him to do it, saying, "With men like these, don't you think I will have victory to-day." And his pious soldiers gained it for him in spite of his infidelity.

Prussia suffered greatly during the Napoleonic wars. But when they were over, on the third ter-centenary of the reformation, in 1817, the King of Prussia decided to unite the Lutheran and Reformed churches in his dominions. This union, together with his liturgy, was accepted by Prussia and after-

wards by a number of other states in Germany. But the states who came into Prussia after 1866, as Hanover, Hesse-Cassel and Alsace-Lorraine, still retained the separation of the Reformed and Lutheran churches. And many of the Reformed churches within the union, as at Elberfeld, retain their own Reformed consciousness, catechism and rites.*

Gradually in course of time, three kinds of Reformed congregations grew up in Berlin. The first were the German congregations, at the head of which was the cathedral of the king. Before the union in 1817, there were a number of Reformed churches in Berlin and some of the Lutheran churches had a Reformed pastor stationed at them for preaching, catechizing and visitation of the Reformed in their neighborhood. Thus some of the most prominent preachers of Berlin have been Reformed, as Theremin, Schleiermacher, and now Dryander the court-preacher. The second class of Reformed congregations were the French congregations, who have had some very eloquent preachers as Ancillon, Beausobre, Naude and others.

*See "The Union," in my *History of the Reformed Church of Germany*, pages 560-585.

When Napoleon came to Berlin, they remained true to Prussia, the land of their adoption, rather than to the land of their fathers, France. One of them, Erman, a gray-haired pastor of Berlin, had the courage to rebuke Napoleon for aspersing the character of Queen Louise of Prussia. He seized Napoleon's arm that had shaken the world and said, "Sir, this arm is powerful, let it also be gracious. Do not attack the reputation of the queen. She is an excellent woman." Still a third type of Reformed congregations is the Bohemian Reformed Church, composed of refugees from the land of Huss. They built a union church, which they named after Huss' chapel at Prague, the Bethlehem church. This Bethlehem Reformed congregation still exists in the southwestern part of the city, not very far from the Thiergarten park.

We can not leave Berlin without calling attention to the fact that Prussia probably owes her greatness to her Reformed elements. The blood of Coligny came into the veins of her rulers through Electress Louisa Henrietta, and they have been far-seeing statesmen. Prussia learned from the Huguenots who came, economy and integrity, self-control and bravery, for which the Huguenots

were distinguished and which they brought with them to strengthen that kingdom. And from a Swiss Reformed schoolmaster, Pestalozzi, Prussia got an idea of public education, which has put her in the fore-front of German states. Compulsory education was made possible by Pestalozzi's system which the King of Prussia adopted. And when the educated troops of Prussia came into battle with the Austrians, many of them illiterate because from a Catholic land there was no question who would win and Prussia deposed Austria from the headship of Germany. This prepared the way for her to become the ruler of all Germany. So she has our Reformed faith much to thank, even though most of her subjects were Lutheran.

Before leaving this description of Germany, we may state that there are still found scattered through Germany between a million and a million and a half of adherents of the Reformed Church. Many of them are in the United church but there still exist some Reformed synods independent of it. They are the Confederation of Lower Saxony (including Magdeburg and Halle) the synod of Bavaria (including Nuremberg and Erlangen), the synod of Hanover and the Consistory of Alsace-

Lorraine (at Strasburg). The synod of Hesse-Cassel has never been formally united with the Lutheran, although its university at Marburg has become united. There also exists a small denomination on the borders of Holland, called the Old Reformed church of Bentheim and East Friesland.

There is also a Reformed organization in Germany, which aims to gather together all these synods and also the various Reformed congregations within the United church into an Alliance. It is called the "Reformirte Bund." or Reformed Alliance. Of it, Rev. Dr. Brandes of Bückeburg is president, and Rev. Mr. Calaminus of Elberfeld is secretary. It was organized in 1884 at Marburg on the 400th anniversary of the birth of Zwingli, the founder of the Reformed Church. It holds its meetings every other year and has raised funds to aid weak Reformed churches and been the means of starting several new congregations as at Osna-bruck. It also aids the Reformed theological seminaries at Halle and Elberfeld. Its organ is the *Reformite Kirchenzeitung*.*

*We have not in this book referred to the sacred places of the Lutheran Church, which is the larger church of Germany, as this book is devoted only to

the Reformed Church. But the true Reformed is interested beyond his own denomination. He is or ought to place the word "Christian" before the name of his denomination and be interested in all Evangelical churches. So we incidentally refer here to the sacred places of the Lutheran Church. They are Eisleben, where Luther was born November 10, 1483; Mansfield, where he spent his boyhood. He went to Magdeburg and Eisenach to school, where he sang hymns on the streets to gain money for his education. Erfurt is where he attended the university and where he found the Bible in its library. Wittenberg is the place where he preached and nailed the theses on the church-door, October 31, 1517, and burned the pope's bull. The castle of Wartburg, near Eisenach, is the place where he translated the German Bible. At Coburg he remained during the diet of Augsburg (1530). Worms, in western Germany, is the place where he defended his doctrines before the Emperor and where is a great Luther-monument. Nor should it be forgotten, that Spire, in western Germany, is the place of the famous Protest (1529), which has given us the name of Protestants, and where a fine new Protestant church has recently been erected to commemorate that event.



CHURCH OF ST. GERMAIN L'AUXERROIS

BOOK III.—OTHER EUROPEAN COUNTRIES

CHAPTER I.—PARIS AND THE HUGUENOTS.

PARIS the beautiful,—the queen of European cities, made so by Louis Napoleon, the city of splendor, gayety, and vice. Of Paris itself there is much to be said, but a guidebook, like Baedekers will do that. But the religious places in Paris, especially those of the Huguenot church, are not particularly noted in any guide-book and we desire to give them. But Paris is Catholic, says an objector, has Protestantism anything there? We can reply with the apostle, "Much every way." But again it is objected that Paris is the city of vice. Yes, but it has also much of virtue in it, especially as heralded by the influence of the Huguenot church.

Paris and its vicinity was the cradle of the French reformation. The Evangelical doctrines were first taught at Meaux.* There Lefevre, as early as 1512, five years before Luther, taught the

*It is 28 miles east of Paris.

doctrine of justification by faith and later converted Farel from his papist superstitions. In 1529 Bishop Bricconnet of Meaux, sent the translation of the Bible, made by Lefevre and Farel, to Queen Margaret of Navarre. In 1533 Queen Margaret opened the pulpits of Paris to those preachers, who inclined to Protestantism, such as Rosseau and Couralt. Even the bishop of Paris was not unfavorable, although the Sorbonne, the stronghold of the papacy, opposed the act. The churches of Paris were crowded to hear the new doctrines.

It was about this time (1533) that Calvin preached in Paris, but was compelled to leave, because of his part in the oration of the rector of the university, Cop. Then came the unfortunate affair of the placards in 1534, which, by their attacks against the Catholics, angered the king against the Evangelicals. Queen Margaret withdrew to Bearn, where those who were inclined to the Evangelical doctrines followed her. Later the persecutions became less as the king desired to gain political favor with the Germans. During this period Protestantism again won many adherents in Paris. But Calvin was compelled to leave France, and thus France lost her greatest reformer. Still the reformation

had by this time become too great a movement to depend on one man.

In 1540 the king issued an edict from Fontainebleau, in whose palace he lived,* against the Huguenots. By 1547 the fourteen martyrs at Meaux were taken to the market-place and burned. Thus Meaux, the early home of the Reformed doctrines, blotted them out. On December, 1547, the king issued an edict from Fontainebleau against all Protestant books. However, in the next decade, the times were more favorable to the Huguenots, for in 1555 the Huguenots organized a congregation in Paris with all the church-officers. This organization was copied all over France as congregations were organized at Poitiers, Bourges and elsewhere. Finally they dared even call a synod of these churches at Paris, which met March 25, 1559. In the face of the gibbets, then reared in public places against Protestants, and in the face of laws that hung like the "sword of Damocles" over them, eleven congregations organized this first French synod, which adopted as its creed the Gallic confession. Thus Paris was not merely the

*It is situated about 37 miles southeast of Paris.

cradle of the French reformation, but also the place of its first organization.

But this rapid growth of the Huguenots alarmed the Catholics and violence was attempted. In 1557 they made an open attack on the Huguenots. The latter were gathered early in September in a house on the Rue St. Jacques under the shadow of the Sorbonne. There were three or four hundred present to celebrate the Lord's Supper. Most of them were of the upper classes and the ladies with five exceptions were of noble families. When they attempted to leave the house at midnight, they were greeted by a shower of stones and driven back. The street was filled with armed adversaries. The gentlemen cut their way through the crowd; but the rest, mainly women, remained in the house till morning. Then they were arrested and thrown into prison. Three of them were put to death and four immolated. Among those put to death was Phillipine of Luns. After being imprisoned for a year, she was led out to die. A priest asked her if she wanted to confess. She replied, "I continually confess in my heart to my Lord and am certain of forgiveness of sin." Just before her tongue was cut out, she bravely said, "I care not if my body

suffer, why should I care for my tongue?" Then she was strangled before being burned.

But these persecutions did not stop the progress of Protestantism. On the southern side of the Seine were the public grounds of the *Pre aux Clercs*—a favorite promenade for the upper classes. One afternoon in May, 1558, a few voices in the crowd began singing psalms.* At this, the walks and the games were forsaken. The Psalms were caught up by a vast concourse of people. This singing of the Psalms was repeated many successive evenings. The number of persons present increased to 5-6000 persons, many from the upper classes as the king and queen of Navarre. The neighboring Sorbonne looked on all this as an open avowal of heresy. This happened, however, at a time when the king was absent from Paris.

A remarkable scene occurred at Fontainebleau, August 21, 1560. The young King, Francis II, there opened the French assembly by taking his seat in the great throne-room of the palace. Sud-

*Psalm-singing was peculiar to the Huguenots. Later the French government forbade the singing of Psalms because they feared their power among the Protestants.

denly Admiral Coligny, the leader of the Huguenots, rose, approached the throne and presented a petition to the king. All present were surprised at his daring in doing so, for the death-penalty was even then hanging over the Huguenots as heretics. His petition was a declaration of the religious views of the Huguenots and contained a request that they be permitted to hold public worship. When attention was called to the fact that his petition had no signatures, he replied, "Give us permission to meet together and I will bring you 50,000 signatures from the province of Normandy alone." "And I," interrupted the great enemy of the Reformed, the Duke of Guise, "will find 100,000 to sign the opposite with their blood.". Coligny's daring here gained for him what timidity would have lost. The Catholic Bishop Montluc aided Coligny by a speech in which he inveighed against the bishops, priests and cardinals as being avaricious and practising usury, simony, etc. Over against this, he contrasted the morals and courage of the Huguenots and their great study of Scripture. He urged that a council be called to rectify the papal abuses. On the next day Coligny again pled that the Reformed be given the privilege of

having churches, or as these have come to be called in France, "temples," a name the Catholics forced them to use, as if Protestant churches were pagan and not Christian. The situation of the Reformed was becoming very critical when the young king died after reigning seventeen months and the next king, Charles IX, was also a boy. So the Reformed had a breathing spell in their persecutions, during which they grew rapidly in numbers and influence. So popular did Evangelical preaching become that it is said Catharine de Medici threw open the pulpit of the palace at Fontainebleau to Bishop Montluc. He preached to a crowd, while the monk Lebet preached to an empty church. A Jesuit, writing at the time, says, "Although it is Lent, meat is sold and served at all the tables,—the authority of the pope and the worship of the saints is laughed at and indulgences and other ceremonies of the church are treated as superstitions."

And now came to pass the greatest political scene in the history of the French church, the Colloquy at Poissy.* To this colloquy was summoned as the

*It is located about seventeen miles west or a little northwest of Paris, just beyond the famous beautiful forest of St. Germain, whose terrace along the Seine overlooks Paris from the distance.

chief speaker of the Reformed, the great reformer, Beza of Geneva. No one could have been better suited than he, for he was of commanding presence, extensive learning, quick wit, with the elegant manner of a courtier, yet with the solemnity of a reformer. The colloquy was opened September 9, 1561. Charles IX, the child-king of nine years of age, sat on the throne. On two sides of the room were the cardinals and below them, the Catholic bishops and doctors. Beza entered, together with ten Reformed pastors and twenty-two lay deputies. They were not, however, permitted to take their seats aside of the Catholic doctors, but were made to stand before the bar like criminals.

As they came in, one of the cardinals exclaimed: "Here come the Genevese curs!" Beza, who heard it, with unruffled composure replied, "Faithful dogs are much needed in the Lord's sheepfold to bark at the wolves." He came forward to the rail and, after briefly addressing the king, knelt on the floor and began to repeat the beautiful confession of sin of Calvin's liturgy. His colleagues knelt to the right and left of him. Their example was so contagious that even the queen-mother, though a Catholic, fell on her knees and the bishops were solemn-

ized with awe. Beza, having prayed, rose from his knees and made a most elegant and eloquent address to the king. He was the one man of his day who could do this for he was a rare combination of a courtier, a literateur and a theologian. He clearly stated the faith of the Huguenots, so that the king might know what it was. He then presented the king with the Huguenot confession of faith. When speaking on the sacraments, he declared that Christ's body was as far removed from the bread and wine of the supper as the highest heaven from earth. At this cries of "He has blasphemed," arose. The last part of his address was on the government of the church. He closed with a petition that the church should be restored to its pristine purity. When he was through, there was a strong demonstration by the cardinals, against what he said, but the queen-mother stopped it and ordered them to reply. Cardinal Tournon, the leader, declined to do so off-hand and the conference adjourned to meet another day. Beza's speech was a masterpiece. "Would to God," said the Cardinal of Lorraine, "that he had been dumb or we deaf."

Later on, September 16, the colloquy was again opened in the same hall, before the same assembly,

except that in the meantime Peter Martyr, the distinguished reformer of England and next to Calvin, the leading theologian of the Reformed, had arrived and was present. The Cardinal of Lorraine delivered the reply for the Catholics defending the infallibility of the church, and the doctrine of the real presence of Christ's body in the Lord's Supper. Beza asked for an opportunity to reply publicly but it was not granted. He had, however, a private discussion with several of the Catholic leaders on the subjects at issue, in which he was greatly aided by Peter Martyr. But the conference failed to bring peace or recognition of the Reformed by the Catholic authorities. Still the Reformed religion increased in numbers and influence. In 1561 Huguenot assemblies of eight, ten and, some say, of forty thousand met. To avoid confusion, these were held outside of the city of Paris. Beza was one of the preachers. One assembly worshipped outside of the gate St. Antoine at Popincourt, the other in the faubourg St. Marceau. Often the audiences were so large that several ministers preached at the same time. In these assemblies the women were placed in the centre, then the men on foot and around the edge of the crowd

the armed men on horseback. At Treves 8-9000 assembled to partake of the Lord's Supper and the number was so large that all could not partake of the elements in one day.

But the saddest day of Paris was August 24, 1572, when the massacre of St. Bartholomew took place. The time of the massacre was shrewdly chosen as most of the Huguenot nobles were gathered at Paris to the marriage of Henry of Navarre. Four days before it occurred, Coligny had been wounded by a shot which broke a finger. The signal for the massacre was the ringing of the bell of the church of St. Germain L' Auxerrois, just east of the palace of the Louvre. Then the bell of the Palace of Justice pealed out and the massacre became general. Bodies of Huguenots were dragged from all quarters to the square in front of the Louvre. Coligny was assassinated, the king finally giving his consent, but with the words, "Then the massacre must not stop till every other Huguenot is dead lest they accuse me. As the soldiers burst into his house, Admiral Coligny asked what was the cause of the disturbance. One of his attendants replied, "My lord, it is God that is calling us to himself. The house has been forced and we have no

means of resistance." Coligny nobly replied, "For a long time I have kept myself in readiness for death. As for you, save yourselves if you can." They fled and escaped. He added: "My soul I commend to the mercy of God." When the soldiers entered his room, he was quickly killed and his body thrown into the street. For four days, the massacre continued, until the streets ran red with blood. Among the victims were a number of Huguenots of high rank, who were lodged in the Louvre palace and who were put to death, the only ones spared being Henry of Navarre and the Prince of Conde. Great was the rejoicing of the Catholics at this massacre. They celebrated a great jubilee, their pulpits echoed with thanksgivings. They had a medal struck to commemorate it. At Rome the pope offered Te Deums and had the cannon fired in honor of it. The king of France has a jubilee procession on August 28, Thursday, 1572. It is a remarkable fact that almost all the actors of this massacre died violent deaths, and the king died in great remorse. When the Duke of Anjou passed through Germany the next year, he visited the Elector of the Palatinate at Heidelberg. The latter showed him a portrait of Coligny in his castle,

"You know that man?" asked the Elector, "you have put to death the greatest captain in Christendom. You ought not to have done so, for he has done you and your king great service." The duke made a confused reply and shrugged his shoulders at the rebuke."

But persecution could not destroy the Huguenot church, it only roused her to greater life and activity. Then came the period of the Huguenot wars between the Catholics and the Protestants, the latter led by the Prince of Conde and later by King Henry of Navarre. Little by little the Huguenots gained on their enemies, until in 1589 the army of the weak King of France was beaten, and the Huguenot forces 42,000 strong were at the very gates of Paris. Then came the death of King Henry III. The next step was the accession of Henry of Navarre to the French throne as Henry IV. And then came his perversion to Catholicism. But he became a liberal Catholic and hoped to secure toleration to the Huguenots by granting to them the Edict of Nantes in 1597. Under it the Reformed felt secure and there was Protestant worship in 760 churches.

On May 4, 1600, a conference was held at Fon-

tainbleau between Duplessis Mornay, a leading Huguenot, and Duperron. The former, in his work on the Lord's Supper had collected 5-6000 passages from the early Church-Fathers against the Catholic doctrine of trans-substantiation. Henry IV was displeased at it and so told Mornay, who replied, "I have always regulated my service first to God, next to my king and then to my friends. Duperron, bishop of Evreux, declared that he had found in Mornay's book, 500 enormous errors. So the king ordered a conference, but was careful to select as judges four ultra-Catholics, two doubtful ones, and no Huguenots. Besides Mornay was placed at a disadvantage, for he was not told till the day of the conference at 1 a. m., the particular passages that would be called in question. He, therefore, had little time to prepare. As a result he made a poor showing at the conference. Mornay got sick that night and the conference was called off. Out of several thousand passages against the Catholics in his book, the judges condemned nine. Later, however, Mornay published a new edition of his work on the Lord's Supper and in it verified his quotations.

In 1606 the Reformed congregation at Paris was

allowed to have its own church building. They had never been allowed to worship in Paris by the French government. They had first been obliged to worship in the little village of Ablon, nine and a half miles south of Paris. The Huguenot nobles then complained that they could not on the same day perform their duties to their God and to their king. The poor also complained of the distance, and some infants carried to the church for baptism died on the way. So the king, in 1606, granted them permission to build a temple at Charenton, now the southeastern suburb of Paris. There they built an enormous church holding eight thousand people. And as they went to and fro to church, they, by the elegance of their equippages, excited the envy of the Catholics. Several of the national synods of the French Reformed church were held at Charenton.

But in 1610, Henry IV was assassinated, and what he did for the Huguenots, it was left for his successors to undo. Gradually the oppressions became greater until about 1680 the dragonades became prominent. And in 1685 King Louis XIV issued his Revocation of the Edict of Nantes, which forbade Protestantism in France. One of the first

acts that marked this edict was the utter demolition of the Huguenot temple at Charenton. When this church was destroyed, in the French Academy (which strange to say was originally founded by a Huguenot), there was an address, in which Abbe Tallemant said: "Happy ruins, the finest trophy France ever held." As the members of this congregation did not obey the king's order to become Catholics, one hundred of the leaders were locked up by the police, and not left out until they had signed an act of union with the Catholics. But later the Reformed there were treated with peculiar leniency so as to spare King Louis XIV disagreeable thoughts. Their presence was ignored.

About five miles north of Paris is St. Denis, long the burial-place of the French kings. And there King Louis XIV was buried. But there occurred one of the revenges of history. On October 12, 1793, his tomb was desecrated in the days of the French revolution by order of the French Convention, just a century to the very day, after he had caused the tombs of the German kings to be similarly desecrated in the cathedral of Spire in Germany. Strange to say, the man who desecrated his tomb was named Hentz, a namesake of the man who did the same at Spire. When in 1787

the Edict of Toleration became a law, the Protestants in Paris again had the opportunity to organize, which they did. There are now in Paris nine French Reformed or Huguenot churches. Of the five Huguenot churches in Paris the most prominent is the Oratoire, just north of the Louvre palace. Its buildings originally belonged to the Catholics, having been erected 1621-30. In its rear on the street Rue de Rivoli is the statue of Coligny, placed not far from where he was assassinated. There are also in Paris five congregations of the Free Reformed Church of France.

Two interesting undenominational organizations exist in Paris, which are mainly controlled by the Reformed or mainly aid them. The first is the Paris Missionary Society. This was organized in 1824 after the revival at Geneva had touched France. This society founded a mission among the Basutoes, in South Africa and this led later to the foundation of a mission among the Barotsis of eastern Africa. As France gained more colonies this society enlarged its missionary work in those colonies as Madegascar, etc.* The greatest of their early missionaries was Casalis, who went to South

*Its office is in southern Paris at 102 Boulevard Arago.

Africa in 1832, just as a heathen chief, Moshesh, 1,200 miles in the interior, had sent to Cape-town for a teacher. He located in Moshesh's tribe, the Basutoes, and founded the first mission station named Moriah. Moshesh was one of the most prominent and progressive chiefs of South Africa, and finally became a Christian just before his death. Casalis was followed by Mabile and others. By 1888, out of a population of 200,000, 25,000 were adherents of this mission. This Basuto mission has proved an important political factor, although that was not originally intended. When the Basuto tribe found, that for their own protection, they must place themselves under a foreign power, naturally they would have turned to France. But these missionaries did not trust France, as France was the favorite daughter of the pope at that time, and they feared France would send the Jesuits among the Basutoes. So, through their influence, the Basutoes went under the British control, as they were afraid France would make them Catholic. Thus England gained one of the finest races in South Africa through this mission.

But the greatest missionary of this Paris Society, was Francis Coillard, who went to Africa in 1857. He labored at first among the Basutoes.

The Christian Basutoes heard that there was a tribe north of them, who spoke the same language. And they determined that, as they had found such a great blessing in Christianity, it was their duty to make it known to that tribe, especially as they spoke their language. So they started their own foreign mission and in 1884, Coillard and his wife started far to the north, one thousand miles to the region of the Zambesi. There Coillard founded a mission among the Barotsis whose king, Lewanika, at first received him in a friendly way, but then for years ridiculed and hindered his work. But the king's son and heir to the throne, Litia, became a Christian. The heavenly death of Mrs. Coillard produced a profound impression on the natives and the mission has steadily grown. The Barotsis followed the Basutos in placing themselves under the British crown. And at the recent coronation of King Edward VII of England, one of the foreign kings, who attracted great attention was Lewanika, the king of this tribe. Though not yet a Christian, he declared that "the Gospel was the power of God." Coillard died a few years ago.* When Madagascar

*For the lives of these remarkable missionaries see "Famous Missionaries of the Reformed Church," by the author of this work.

came under French control, the missions of the London Missionary Society were transferred to it. But there has been great oppression by the French governors of that island, which has seriously interfered with the missionary work of the Paris society.

The other undenominational movement is the McAll Mission, founded by Rev. Robert McAll, a Congregationalist minister of England, who had occasion to visit Paris just after the Commune in August, 1871, when he went to Belleville, the part of Paris that had been the home of Commune. While distributing tracts at the door of a restaurant, a workman grasped his hand and asked him to come and tell them the true religion, one without forms and ceremonies. Those words were his call. He went to Paris in January, 1872, and opened his first Gospel hall. At first he was looked upon with suspicion by the French authorities, who stationed policemen at his hall, that nothing might be said against the government. But often it happened that the policeman, who came to watch, was converted. The French government later recognized the value of the McAll movement to public morals by conferring on him the cross of the

Legion of Honor in 1892. At first the McAll meetings had only singing and an address, but no prayer, for fear there might be a disturbance as the French were not accustomed to have any one pray but the priests. But gradually a free prayer was introduced, and many other halls were opened. As the work grew, the utter simplicity of the service and the plainness of the halls proved attractive to the French, wearied with the pomp of the Catholic ceremonial. The work spread to other cities, being liberally supported from the British Isles and America. It prospered greatly till the death of Mr. McAll in 1893. Since then it has still been continued although the number of halls has somewhat diminished; but it has added to its work a Gospel-boat, on the river Seine, which goes from place to place and holds religious services.

The McAll Mission has done an excellent work, attracting many to the Gospel who never would otherwise have heard it. The main difficulty with it has been to connect it with churches. A few of the halls were connected with some particular church, and an attempt was made to hold the converts of the others in Brotherhoods. But Mr. McAll had to confess that this link with the church was the

weakest part of the movement. A few went into the Baptist church; a few went into the Methodist. Probably the most went into some Reformed church, but the great body did not identify themselves with any church, and so conserve their influence for Christ. One of the leading ministers of the French Reformed church, while not criticizing the movement, yet said that if the same amount of money, which had been spent in the McAll Mission, had been given to the different Home Missionary Societies of the French Reformed church, it would have produced far greater and more permanent results, in the formation of new congregations, etc. But then it is possible that so much money could not otherwise have been raised in Britain and America, for the McAll Movement seemed especially to appeal to these lands.*

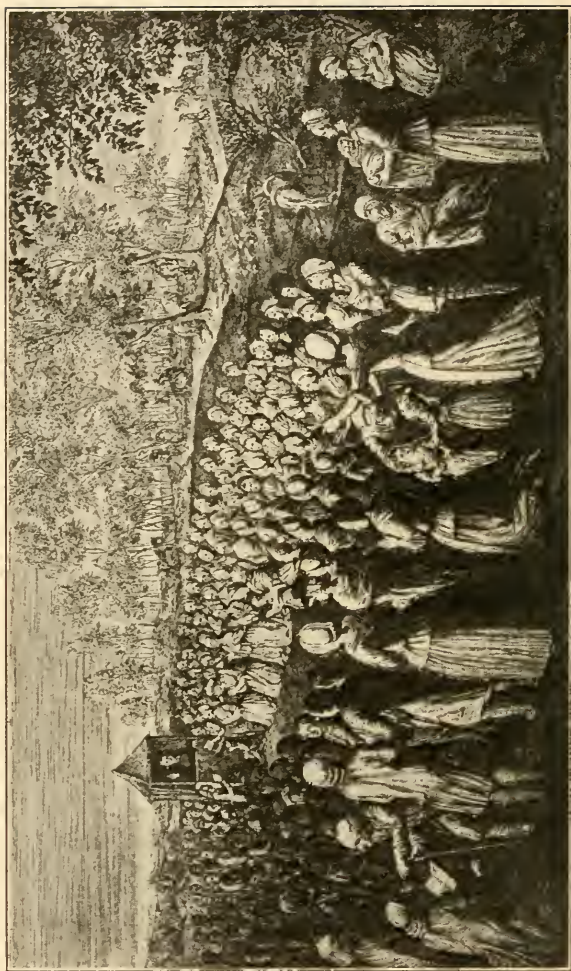
There has been a continued and growing drift out of the Catholic Church in France. Perhaps the most important has been the recent movement of the priests out of that Church, some because they have lost faith in Catholicism, some because,

*McAll Mission stations can be found at 23 Rue Royale, 8 Boulevard Nouvelle and 104 Rue St. Antoine.

with the wane of Catholicism, fewer priests were needed. Two Homes have been established by Protestants for them because their education has fitted them only for the priesthood and they would starve until they could find work of some kind. One of these homes is connected with the Huguenots, the other, under the former Abbe Bourrier, is independent. But both are doing an important work.*

We thus see that even gay Paris yet yields much of interest to the Christian and the follower of Calvin. The memory of the Huguenots should be a spiritual tonic to the visitor to Paris or to the reader of these pages. Not all of Paris is bad,—there is much good, and there will be more in the future, as more and more the true spiritual religion of the Huguenots gains greater power there.

*A very interesting memorial of the Huguenots is the valuable library of the Huguenot Society, 54 Rue des Saint Peres VII, where the learned librarian, Rev. N. Weiss, welcomes and aids any one interested in Huguenot researches. The Protestant book-store is near the Palais Royal at 4 Place du Theatre Francais, where English is spoken, and any information about the Huguenots will be gladly given.



HUGUENOT WORSHIP IN THE WOODS

CHAPTER II.—FRANCE AND THE HUGUENOTS.

BUT while Paris and its vicinity was the birthplace of the Huguenots, it did not represent the whole movement. The reformation was a spontaneous movement in many parts of France, a revulsion against the superstitions and abuses of the papacy. There was a great desire for the Gospel liberty of Protestantism. France is full of sacred places in Huguenot history. We can give but a brief outline of the history of the Huguenots and a brief reference to the most important of their sacred places.

The history of the Huguenots may be divided into three main periods:

1. The Rise of the Huguenots.
2. The Revocation of the Edict of Nantes and their persecution.
3. Their condition after the Edict of Toleration.

1. The Rise of the Huguenots.

With the organization of the Huguenot Church at Paris in 1559, the Huguenot movement became

a formidable one to the Catholics. A large part of the best citizens of France had become identified with them, especially those of the industrious artizan class, and also the best of the nobility. Their numbers were so great that it looked as if France, like Germany, was about to revolt from the pope. Nothing but the continued adherence of the king to Catholicism saved France to the papacy. The death of King Francis I in 1559, caused two children in succession to be placed on the throne. During that time the Reformed doctrines spread amazingly. In 1561 occurred, as we have seen, the colloquy at Poissy. In that year also, Peter Viret the reformer of French Switzerland, and the companion of Calvin and Farel, in that work, came to southern France to live. He greatly strengthened the French Protestants, by his preaching. He became professor of theology at Orthez and died there. He was a great reformer. Although he had not the profundity of Calvin, or the vehemence of Farel, yet he had an unction of his own (a sweetness), so that the people never tired of hearing him.

The Huguenot movement had grown to such proportions as to alarm the Catholics, and the Duke

of Guise and the queen-mother determined its progress must be stopped. Suddenly there came a thunderclap out of a clear sky—the grim prophecy of future bloodshed for many years. In 1562, while 1,200 Huguenots were worshipping at Vassy in a barn, the Duke of Guise fell on them with his troops and killed sixty and wounded two hundred. This high-handed act greatly alarmed the Huguenots, and the Consistory of the Paris congregation sent Beza to complain to the court, where the reply was made that the Duke of Guise, having been insulted by the Huguenots, could not restrain his troops. But the Huguenots now felt that their cause was endangered. This massacre might be repeated at any time. Hence, driven to desperation, they finally had recourse to arms. Then occurred what have been called the eight wars of the Huguenots, which changed from being a religious organization (out of self-defense) into a political one. There is no time to speak of all these wars, only of the most important. Suffice it to say that they were battles for the toleration of the Huguenot worship.

The first war occurred 1562-3. During this war, Rouen, in the north of France, was besieged by the

Catholic armies. The Queen of England allied herself with the Huguenots. But after a brave defence of five weeks, the city fell. The Huguenots were destroyed and some of them hung, among them their pastor, Marlorat. Toulouse, too, in southern France had to undergo the baptism of fire. There were 25,000 Huguenots in that district. The Reformed were besieged in the city hall and were finally compelled to surrender. They celebrated the Lord's Supper, then marched out, when 3,500 were killed and 700 put to death. But when the war closed, the Huguenots gained the privilege of having the right to worship in the cities then in the hands of the Huguenots.

In the second Huguenot war (1567), the Huguenots rose everywhere against the Catholic authorities. They were strong enough to besiege Paris, and fought the battle of St. Denis, just north of Paris, where the French lost their great leader, Montmorency. The third war occurred, 1568. It was during this war that Jeanne D'Albret, Queen of Navarre, allied herself with the Huguenots. Her little kingdom of Navarre was located southwest of France on the borders of the Pyrenees. The reformation early appeared there, but she did

not profess the Reformed faith until 1560, when she called Viret to her land. What Joan of Arc had been to the French before, Jeanne D' Albret now became to the Huguenots. The Huguenot leaders during this war had thrown themselves into the city of Rochelle in southwestern France, on the coast. When she joined them at Rochelle with her army of 4,000 men, they were besides themselves with joy. The Prince of Conde in the Huguenot assembly, arose and resigned the command of the Huguenot army in favor of her son, Henry of Navarre. But she declined that honor for her son, saying "I and my children are here to promote the cause or to share in its disaster. The cause of God is dearer to me than the aggrandizement of my son." Rochelle from this time became the citadel of the Huguenots. During this war, occurred the terrible battle of Jarnac, where the prince of Conde, the leader of the Huguenots, was killed. This so paralyzed the Huguenot army that even Coligny could not raise their courage. In despair, the Huguenots leaders sent to Rochelle for Jeanne D' Albret to come to the army. She came and made such an eloquent appeal to the soldiers that tremendous enthusiasm was aroused and her son,

Henry, was made leader of the army. The tide of battle turned, and the Huguenot army pushed toward Paris, with the result that when peace was declared, it was still more favorable to the Reformed, as it gave them twelve places where Reformed worship might be enjoyed, although it excluded their worship from Paris by ten leagues. Four places were given outright to them, Rochelle, Montauban, Charente and Cognac. The Huguenot faith had so spread that in 1571 there were 2,150 churches.

Between the third and fourth wars occurred the awful massacre of St. Bartholomew in 1572, to which we have already referred. For six weeks it continued through the provinces. Massacres took place at Meaux, Orleans, Rouen, Toulouse, Bordeaux, Lyons and many other places. The severity of this massacre varied in different places. Where the Huguenots were numerous and influential, its severity was checked. It was the cities more especially that suffered, the massacre not being so general in the country districts. Seventy thousand Huguenots lost their lives in this massacre. This massacre thoroughly alarmed the Huguenots. They now fully realized that the Catholics had no other

object but their destruction. It led to the fourth war in 1573-4. The Huguenots threw themselves into Rochelle whose siege began Dec. 4, 1572. They defended themselves with the greatest bravery, even the women signalizing themselves as warriors. The English tried to relieve the city with food but failed. Gaunt famine soon became terrible, so that horses, cats and dogs were eaten. Pestilence came, but they battled on through the following summer and did not surrender. Finally the war closed, for Henry of Anjou (one of the Catholic leaders) was made king of Poland. France now gave liberty of worship to the Reformed religion in three places, Rochelle, Montauban and Nismes, and in the houses of the Reformed nobles.

The fifth war (1575-6) was not important in its battles, but important in its results, for by it freedom of worship was given the Huguenots throughout France, except in Paris and places of royal residence. The next king, Henry III, disapproved of the massacre of St. Bartholomew, and repealed the sentence against Coligny and the Huguenot leaders. The sixth war (1577) led to the defeat of the Huguenots and reduced their places of worship to certain places where the Huguenot nobles

lived. By this time both parties were sick of the wars, so that when the seventh war (1580) occurred, most of the Huguenots did not take part, and the French army was successful, though its peace gave the same rights to the Huguenots as the sixth war. Meanwhile the death of the Duke of Anjou made Henry of Navarre the apparent heir to the French throne.

The eighth war, called "the War of the three Henrys," broke out in 1587, during which Henry of Navarre steadily gained the victory. During this war was fought the celebrated battle of Courtras where 5-6000 Huguenots were pitted against 10-12000 French soldiers. But the former were veterans while the latter were many of them only gay cavaliers. As the battle was about to begin the Reformed knelt and chanted the 118th Psalm. The French soldiers, seeing them kneel, cried out, "They are afraid, the cowards, they are confessing." "No," said an old soldier among them, "when the Huguenots do this, they will fight well." And they did, for they completely routed their enemies. Meanwhile the King of France was driven out of Paris by a revolt, so that finally he had to call to his aid his old enemy Henry of Navarre.

They besieged Paris but during the seige the King of France was assassinated.

The death of the King of France threw everything into confusion. The heir to the throne was the Protestant King of Navarre. Finally, on July 25, 1593, Henry of Navarre abjured his Protestant faith and became king of France, and in 1594 entered Paris. He proved a liberal ruler, giving to the Huguenots toleration. He endeavored to make permanent their liberty of worship in the Edict of Nantes, which was promulgated April 13, 1598. He thus hoped to atone to them for his perversion to Rome. But it did not occur to him that after his time, some other king might undo what he did, as his successor Louis XIV did in 1685. Still this edict gave the Huguenots much liberty for nearly a century. His life was cut short by assassination in 1610.

2. The Revocation of the Edict of Nantes (October 18, 1685).

The assassination of King Henry IV, caused the Huguenots to lose their protector. They had by this time become greatly weakened. Their greatest leaders had either died or become perverts to Cath-

olicism like the king. Besides, in the progress of events, they had become a political movement, rather than a religious one. So that when the foxy cardinal Richelieu became prime minister, he paved the way for their destruction. He determined to destroy their power by capturing their citadel, Rochelle. Even before this happened, in 1620, persecutions broke out in Bearn in southwestern France, which with Navarre had been added to France by Henry IV. The Catholic soldiers burst into the Reformed churches, breaking down their walls, tearing up their books, forcing the Reformed to kneel, when the host was carried through the streets, and also to make the sign of the cross. They drove away the Reformed ministers. This was the first of the dragonades, the precursor of all the rest that afterwards came with such terrible results to the Huguenots. Richelieu's siege of Rochelle soon led to a famine. The British fleet tried to send relief but failed. By June, 1628, the inhabitants were dying at the rate of three hundred a day. When the famished people demanded surrender, the brave mayor declared that if a single inhabitant be left, it would be his duty to close the gates. Finally, when two-thirds of the people had

perished, and the living had neither strength to bury the dead or to carry arms, the city surrendered, October 28, 1628.

The fall of Rochelle meant the fall of the Reformed faith ultimately. The walls of Rochelle and of all Huguenot forts were razed to the ground. Only one church was left to them there, the rest being made Catholic. Gradually in many places the rights of the Reformed were curtailed. Their last synod was held at Loudon in 1659. After that no synods were permitted. Conversions to Protestantism were forbidden. No church service was allowed outside of the Reformed churches. Sick Huguenots were not allowed to be received into the houses, but must go to the hospitals to be worked upon by nuns and priests before they died. All this culminated ultimately in the Revocation of the Edict of Nantes, by which all the rights which King Henry IV gave to them by the Edict of Nantes were taken away. This edict forbade the Reformed religion and ordered all the Reformed to return to the Catholic Church. Their pastors were ordered to leave the land. Forbidden to worship, the Huguenots were also forbidden to flee to other lands. They were thus shut up with no escape but

into the Catholic Church. A Protestant could now neither be born, live or die within the bounds of France. Many, however, fled, either by land or sea. Some fled by sea, cooped up in barrels with holes in them, for breathing or as stowaways in the holds of vessels. Many fled by land to Switzerland and Germany.

Meanwhile the awful dragonades began and proved wonderfully successful in converting the Huguenots to Catholicism. The French army was sent among the Huguenots, and the dragoons were assigned to live in the homes of the Huguenots and to be supported by them, four to ten in each family. They were not to kill the inmates, but to do almost everything short of that, so as to force them to become Catholics. In Bearn, they entered the houses of the Reformed with drawn swords and gave them the alternative of becoming Catholics or death. They ate all the food, broke up all the furniture and took or sold all they could. They would take turns in keeping the inmates awake, pinch them, prick them, etc. The result was that many of the Bearnese recanted in order to escape these indignities. Scarcely a thirtieth of the Huguenot population held out. This success led to the same

method being tried elsewhere as at Languedoc, Saintonge, Viverrais, Dauphiny, the Cevennes and Provence. It is said that 60,000 converts were made in Bordeaux, 20,000 in Montauban, so that the Catholics boasted of 500,000 conversions in three months. It looked as if the Huguenots would be absolutely wiped out.

But forced conversions do not amount to much. For those who became perverts from Protestantism, found that even after that act, they had to suffer many indignities. As a result many of them emigrated, and as soon as they gained a foreign land, they confessed their sin in joining the Catholics and again connected themselves with the Huguenots. And while the Revocation of the Edict of Nantes seemed to be the death-blow to the Huguenots, yet that date was one of the most unlucky days of France. For it deprived the King of France of all his Protestant allies, whom he greatly needed to offset the growing power of Austria and Spain. Besides in spite of his prohibition, the emigration out of France began assuming enormous proportions. By the edict France had lost 500,000 inhabitants and 100 millions in money, 9,000 sailors, 12,000 soldiers (many of them her bravest), 600

officers and her most flourishing manufactures. Many branches of trade were ruined and many parts of the kingdom became depopulated. From that day the fortunes of Louis XIV declined. Defeat after defeat came until he finally had to sue for peace. While all this strength and wealth, which he lost, went to build up his rival nations, as Germany, Holland and England, which were Protestant.

After the Revocation of the Edict of Nantes, the French Reformed church came into greatest extremity, so that she was called "the Church of the Desert." She had no pastors, for they had been ordered out of the land and a reward of 5,500 livres was promised to any one who would capture a pastor or cause him to be taken. And yet they had pastors who risked their lives to feed the flock. In spite of the edict, the Huguenots would meet for worship with or without pastors. They would meet in woods or groves or caves or quarries. Often they would be surprised by French soldiers, who shot into the assembly, killing and wounding or hanging them on neighboring trees, or taking them to prison, to die or to be sent to the galleys as slaves. We may perhaps take time to give an

illustration of this. When young Rey, one of the first pastors to become a martyr, after being captured, was informed that his punishment was death, he replied, "My life is not of value to me, provided I gain Christ." When put to torture, he said, "I am treated more mildly than my Saviour." It was supposed that such martyrdom would stop the Huguenot worship, but they seemed to have the opposite effect. The Huguenots held services in many districts, especially in southeastern France. From 1686-98, seventeen pastors were martyred, three at Nismes, ten at St. Hyppolite in the Cevennes, and 12 at the Peyrou at Montpellier, where most of the Protestants were executed.

In the history of the Church of the Desert, three men stand out prominently in saving the Huguenot faith. The first of these Huguenot preachers was Claude Brousson. He was at first a lawyer at Nismes in southeastern France. In the courts, he had been an able defender of the rights of the Huguenots. When the dragonades began, he was forced to leave France and he began the practice of law at Lausanne in Switzerland. But his heart was in France. He urged that ministers be sent to France and finally he went himself, taking with

him a number of Huguenots, who promised to aid him. He secretly gathered them together. They called him to be their pastor and he was ordained. As he went about among the congregations, he was continually tracked by Jesuit spies. He was hunted from one place to another by the dragoons. One by one his companions were captured and put to death. A large price was set on his head. But in spite of all this, he preached in Languedoc and in the Cevennes. He dared even preach in Nismes, his old home. Any of the Protestants could have gotten 5,000 livres for his betrayal, but they proved true. Once while preaching in a garden, the soldiers ambushed them. Forty were taken prisoners and sent to the galleys and the women to the Tower of Constance. But he escaped although the soldiers were at his very heels. He then preached at Sommieres, eight miles west of Nismes, where the soldiers arrived just too late. Often in his wanderings he almost perished for want of food, and was often nearly ready to die for want of rest, yet his constant thought was of the people committed to him. To write out his sermons, he carried a small board which he called his "wilderness table." This he placed on his knees and he wrote

his sermons in the woods and caves. He published some of them (1595) and sent them to King Louis XIV, to show that he preached only the pure Word of God.

Finally with health broken by his constant labors and dangers, he returned to Lausanne in 1693, a physical wreck, after his labors of more than four years. He was so changed, that even his wife did not recognize him. He remained fifteen months in Switzerland and then travelled through Protestant countries, pleading the cause of the Huguenots. He was called as pastor of the Walloon church at the Hague in Holland. It was an easy place, but he was not at ease. His heart was in France with the abandoned Huguenots of the desert. So after a four-months pastorate, he resigned and went back to France to preach. On August, 1695, he re-entered France near Sedan, held a meeting there and was almost captured. He visited many places, as Picardy, Normandy, Burgundy, even the neighborhood of Paris and by the end of the year he returned to Switzerland. But in August, 1697, he again entered France for a third and last time. He went through the high-Alps, Dauphiny, Languedoc and Orange. By August, 1698, he had entered

Nismes, though a large reward of 600 louis d'or, was offered for him. Once he hid himself in a well and the soldiers were lowered into it, but did not find him. Finally at Oloron he fell into the hands of a spy and was arrested and sent to Montpellier, where on the Peyrou he was executed November 4, 1698, in the presence of 20,000 people. He tried to speak from the scaffold, but his voice was drowned by drums.

The workers die, but God's work goes on. The successor of Brousson was Antoine Court, who was not merely a preacher like Brousson, but became the organizer of the church and thus its savior in the midst of persecution. He was born at Villedieu de Berg in Viverra in 1696. As a boy, he was compelled to go to the Jesuit school, but he hated the mass. One day when his mother set out to attend a secret Huguenot service, she found him following her. She urged him to return, but he begged to be allowed to go with her. She shed tears at his words but granted his request. At that time he was too little and too weak to walk all the way to the meeting, so others took him on their shoulders and carried him. He thus early showed that he was a born Huguenot in spirit. At the age

of seventeen he began to read the Bible to the secret assemblies and then began to preach. His mother was greatly troubled at his desire to become a preacher. He replied "whoso loves father and mother more than me is not worthy of me." He went to Nismes and even to Marseilles, where among the galleys he organized a system of secret worship by the Huguenots. Then he preached at Nismes and in the Cevennes and Viverrais districts.

By this time, the synods and the consistories of the church had all become forgotten owing to the persecutions,—the church had become disintegrated. But in an abandoned quarry near Nismes on the very month when King Louis XIV breathed his last, he organized the first synod of the desert, August 21, 1715. It consisted of three laymen and about six ministers. He, after preaching to many assemblies, often in the greatest danger, was ordained November 21, 1718. He greatly desired to get ministers for the church and thus began the training of young men. "I have often pitched my professor's chair," he says, "underneath a rock. The sky was our roof and the leafy branches thrown out from the crevices of the rock was our canopy. There I and my students would remain

for eight days." There he trained them in the Bible and in the preparation of sermons. And when they preached before him, it would be from a rock. This was a sort of wandering theological seminary, the students following him from place to place.

But though many young men sought the dangerous occupation of the ministry, yet there were not preachers enough. For as the persecutions would sometimes have a lull at different places, the number of the Huguenots began increasing again. So finally Court went to Switzerland and there founded (1726) a theological seminary at Lausanne. Court returned to France after having founded the seminary. Many were his hair-breadth escapes. Once near Nismes, while seated under a tree, composing a sermon, the soldiers came in sight. He climbed up into the tree and concealed by the branches escaped. Once the house in which he was staying was surrounded by soldiers. He made his friend, the owner of the house, go to bed as if sick and he hid between the bed and the wall and escaped their search.

But in 1729 he left France to spend the rest of his life at Lausanne, having by that time organized

112 churches and in the district of Langusdoc, there were now 200,000 Huguenots. In 1742, when the French soldiers were called away by war, the Huguenots increased rapidly. The congregations often called Court to come back, and when he did not, he was even charged by some with cowardice, as if he had lost his old Huguenot courage to face persecutions. But Court seems to have felt he was doing a greater work by educating the young men at Lausanne than by preaching himself. In 1744 he again visited France, preaching almost daily to immense audiences. At Nismes, he preached in the old quarry, about three miles from the town to an audience of 20,000. But when the war was over and the French troops returned, then severe persecution began again. In spite of it, the Reformed increased in numbers. In 1756 there were 48 pastors and 22 probationers and students; in 1763, 62 pastors, 35 preachers and 15 students at work. Court died at Lausanne, 1760.

But when one worker dies, there is another to take his place. Court had passed away, but then came Paul Rabout, the most prominent of the graduates of Court's theological seminary, at Lausanne, and the greatest preacher of the "Church of the

Desert" in his day. He was born January 9, 1718, near Montpellier. At the age of sixteen, he became the companion of the pastors in their labors and dangers. In 1740 he went to Lausanne to study under Court, where Court early recognized his ability. He returned, 1743, as pastor at Nismes, and at once became the leader of the church. His study, which was often a hut of stones in the recesses of a wood, became the centre of the Huguenot Church. For more than thirty years, his only dwelling places were caves, huts and out-buildings. He was not only an eloquent preacher but a wise organizer. His moderation won the respect even of many Catholics. On one occasion the door of the house, in which a meeting was held, was suddenly thrown open, and a muffled man threw open his cape, revealing the military commander of the town, who said, "My friends, you have Paul Rabaut. In a quarter of an hour I shall be here with soldiers, accompanied by father ——, who has lodged information against you." Rabaut, of course, left and when the soldiers came, he was not to be found. Many were his disguises—as a baker, a trader, a laborer. Once when changing horses at a post-house between Nismes and Montpellier,

the French minister of war happened to be there. And Rabaut dared to introduce himself by name and present a petition. The marquis might have arrested and hanged him on the spot. But impressed by Rabaut's noble bearing, he accepted the petition and promised to lay it before the king. Rabaut's enthusiasm is shown by the following extract of a letter to a friend at Geneva: "When I fix my attention upon the divine fire, with which I will not say Jesus and the Apostles, but the Reformed and their immediate successes, burned for the salvation of souls, it seems to me that in comparison with them, we are ice. Their immense works astound me and at the same time cover me with confusion. What could I give to resemble them in everything laudable." Such modesty only reveals his greatness. Court was the reorganizer of the Huguenot Church. Rabaut made his organization permanent. It is a very remarkable fact, that one of the many revenges in French religious history, was that when religious liberty was first ordered in 1789 by the National Assembly of France in the time of the French Revolution, it became the duty of the president of that body to announce it. The president happened to be no less

a person than the son of Rabaut, Rabaut St. Etienne.

3. The Condition of the Huguenots after the Edict of Toleration.

In 1783 King Louis XVI issued an Edict of Toleration, but it was not effective. Napoleon Bonaparte granted the church an organization. But alas, by that time the church had become honey-combed with rationalism. As one writer says: "The Word of God began with a small letter and Napoleon with a large letter, and when in a sermon the Messiah was preached, it was on Corsica that their minds rested and not at Bethlehem." Voltaire with his infidelity had injured the church more than the persecutions. Still the church woke to life. In 1807 there were 78 Reformed temples. Then came the revival in France after the revival at Geneva under Haldane, when Pyt and the Monods became the leaders of the French Church. The Evangelization Society of France was founded in 1833, whose aim was to evangelize France. This was followed in 1847 by the Central Society of Protestant Evangelization. The church was waking up. These societies have now grown to large size and great influence.

In 1871 occurred a most momentous event—France became a republic. This was very significant. France had cast out Calvinism by the Edict of Nantes. But now she takes refuge in political Calvinism, for was not Calvinism the founder of republics? So Calvin, although he was driven out of France, was ultimately the victor politically. And what was most significant, the prime minister of the French republic was a Calvinist, Guizot. Without doubt he was one of the greatest statesmen France has produced. He was also a historian and the main-stay of the Reformed church in France. He reformed the educational system of France from top to bottom. He died 1874. Notwithstanding the number of Huguenots in France has been small, yet the number of prominent men in public office is all out of proportion to the smallness of their numbers. The National Church of France, the Huguenot Church, held its first synod since the revocation of the Edict of Nantes in 1872. It, however, split into two parties, the orthodox, which desired to be true to the old Gallic confession and the rationalistic or liberal. As no succeeding national synod was held the orthodox party organized itself into an unofficial synod in 1879. This synod has met regularly and by its

fine organization and aggressive spirit has grown more rapidly than the liberals. The Free Reformed Church was organized 1849, when Frederic Monod seceded.

In 1905 France voted to disestablish the church. Though this was aimed at the Catholic Church, yet by it the Huguenot Church was also separated from the state. It was feared she might have to pass through a severe financial crisis in doing so. But that noble church, which has so nobly surmounted so many crises, has surmounted this one within a few years. It has, however, revealed a peculiar condition of affairs in France. Where there used to be thirty millions of Catholics there are now, on the authority of Prof. Sabatier, only four or five millions who go to mass once a year—a drop of twenty-five millions. No such exodus out of the Catholic Church has occurred since the reformation. The most of the French people seem to be infidels or indifferent to religion. At present the Catholic church in France is bitterly attacking the public schools as godless and thus widening the breach between Rome and France, once the most faithful daughter of the papacy. France is peculiarly ripe for Gospel work, since so many are unbelievers, for she is passing through a great cri-

sis in infidelity. There are in France between 600,000 and 700,000 Protestants, most of whom belong to the Huguenot Church. The Free Reformed Church also reports 4,000 communicants. Had there been no Revocation of the Edict of Nantes and had the Huguenots been permitted to remain in France, there would have been, by natural issue alone, five to six millions of Huguenots, to say nothing of the increase by conversions from Rome. Had Napoleon had such brave true soldiers as the Huguenots, he would have conquered all Europe and France would be the leading nation of the continent of Europe.

From this brief review of the history of the Huguenots it is evident there are still many places very sacred in Huguenot history in France, outside of Paris. Probably Rochelle is the most important, in whose public square can still be seen the marks of the ruin of the Reformed church raised by the French king. Southwestern France has many sacred places in Bearn and Navarre, as Pau and Montauban, the seat of the Reformed theological seminary. Southern France is especially rich in these Huguenot shrines. At Montpellier is the Peyrou, where hundreds of Huguenots sealed their faith with their blood as did Brousson. It is a

broad platform, elevated high above the rest of the town and commanding extensive views. It is now a famous promenade, laid out in terraced walks and shady groves with gay parterres of flowers, the famous promenade of the town and one of the finest in Europe. Nismes has a quarry three miles away from it, whose stones are red with Huguenot blood. It is called the "Echo," and was once a Roman excavation. Around its craggy sides the Huguenot congregation would range themselves while the pulpit was in the narrow pass leading to the quarry. Two miles from Nismes is the bed of a mountain torrent, which was used for services. The worshippers ranged themselves on the slopes of the grassy valley, the pastor preaching from the grassy level in the hollow, while sentinels were posted on adjoining heights, who could give warning if necessary. Even after the days of the persecutions, the Protestants of Nismes still frequented these meeting-places; sometimes in audiences of 5-6000, and at the celebration of the Lord's Supper double that number. Before the Hotel de Ville at Nismes, there occurred a great burning of Protestant books. The whole region of the Cevennes, Languedoc and Dauphiny is full of memories of the Huguenots.

Marseilles and Toulon, in the south, with **Dunkirk** in the north, were the places where the Huguenots rowed and died as galley-slaves. Perhaps one of the most interesting of these places is the Tower of Constance, located on the shores of the Mediterranean at Aiguesmortes, in the province of Guard. It is a tower sixty-six feet in diameter and ninety feet high, surmounted by a light-house turret thirty-four feet high. It contains two chambers. Here the Huguenot women were imprisoned. It was terribly unhealthy. In 1686 sixteen of them died in five months. Isabeau Menet was imprisoned there fifteen years and lost her reason. Marie Durand was put there at the age of fifteen and imprisoned till fifty-three. One of the woman had her foot partly eaten by a rat. Their sufferings were very great.

Flung to the heedless winds,
Or on the waters cast,
The martyr's ashes, watched,
Shall gathered be at last:
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

The Father hath received
Their latest living breath:
And vain is Satan boast
Of victory in their death:
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a waking land
The one availing Name.
—Luther, translated by Fox.



THE BALSILLE IN THE ITALIAN VALLEYS

CHAPTER III.—ITALY AND THE WAL- DENSES.

THE Waldenses,—the Israel of the Alps,—the Protestants before the reformation,—this is an exceedingly interesting history to every Protestant. They are the connecting link between the early Christian Church of the New Testament and modern Protestantism, doctrinally, if not historically, as was believed some years ago. They were Reformed before the Reformation. Reformed because they tried to reform the Catholic Church of its abuses. And they formally united with the Reformed in the reformation through the efforts of William Farel the reformer. We can join with them in their song:

For the strength of the hills we bless thee, our God,
our Father's God.
Thou hast made thy children mighty, by the touch of
the mountains sod;
Thou hast fixed our ark of refuge, where the spoilers
feet ne'er trod;
For the strength of the hills we bless thee, our God,
our Father's God.

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For the stern defiles of battle, bearing record of our
dead;

For the shadow of thy presence round our camp of
rock outspread,

We are watchers of the beacon, whose light must never
die;

We are guardians of an altar, midst the silence of the
sky.

The rocks yield founts of courage, struck forth as by
the rod,

For the strength of the hills, we bless thee, our God,
our Father's God.

For the snows and for the torrents, for the free heart's
burial sod;

For the strength of the hills we bless thee, our God,
our Father's God. —Hemans.

The Waldensians were the followers of Peter Waldo, a wealthy merchant of Lyons, France, about 1150 A. D. Suddenly, when one of his friends fell dead at his side, he was stricken by the thought, "What would have become of me, if death had stricken me that moment." On another occasion he heard a ballad singer, surrounded by a crowd in a public square, reciting the story of St. Alexis, who left his wealth and his bride and took the vow of

poverty. Deeply impressed he took the singer to his own home. During the night his soul was troubled. The next morning he went to a learned theologian for advice. This theologian had as many roads to heaven as Waldo had to the different markets. He spoke very learnedly, so much so that Waldo, who longed for the simple Gospel, finally cut matters short by asking, "Of all the roads that lead to heaven, which is the surest. I desire the perfect way." "Ah!" the theologian replied, "here is the precept of Christ, If thou wilt be perfect, sell all that thou hast and give to the poor and thou shalt have treasure in heaven and come; take up thy cross and follow me." This answer settled his mind. He would give up all his property to the poor. His friends thought him mad, but he did it. Then seeing that there were so many, who, like himself, were longing for the simple Gospel, he began reading the Bible to the people. Unable to understand Latin in which the Bible was then printed, his heart was greatly fed by a translation into his own tongue (the French) which was so comforting to him that he began reading it to others. He found it was very gladly received and so he trained others to read the Bible to the people.

This was the beginning of the Waldensian church. But opposition began. The Catholic Church would permit a man to give his money to the poor. But that he should read the Word of God (which was the property of the church and the priests), to the people, seemed to them a sacrilege—"a casting of pearls before swine"—So he was forbidden to do it. But Waldo felt he was not doing anything wrong. He was not teaching or preaching to the people, only "talking" to them. Preaching belonged to the priests but certainly it was not wrong to only talk. When he found it forbidden, he believed in his simple-heartedness that the pope would take his side and permit it. So to the pope he went. Ah! he did not know the popes. He pled with the pope for permission simply to read the Bible to the people. The decision was that the Waldenses could do this, but only with the permission of the clergy. That generally meant a refusal, as the bishops were usually opposed to this new method of evangelization. Waldo returned to Lyons. But in his soul was now born a reformer. "We must obey God rather than men," he said, "for God commands us to preach the Gospel to every creature." The movement spread rapidly among

the people, who heard the Gospel gladly. The bishop of Lyons forbade all such preaching. Eight thousand went into exile for his doctrines. But where should they go that they might have liberty to do as they desired? The truth was they went everywhere. Persecution, instead of suppressing the movement, only scattered it; for it spread into Italy, Switzerland, Bohemia and Germany, where Waldensian colonies were formed, and before the reformation, they had done a great work in leavening society with Evangelical truth. When Luther published his translation of the Bible, there had already been published nineteen German editions of the Bible. Of these one of the most important was the Waldensian, the Codex Teplensis, so called because discovered at Tepel in Bohemia. But the Waldenses found their home mainly in the southern high Alps, having crossed from Dauphiny in France over the high Alps to the northwestern valleys in Italy. There they located themselves in several valleys running west and northwest from the town of La Tour (their capital), not very far from Turin. The northern valley is the valley of the Perouse, the southern the valley of Lucerna, each with branch valleys. In persecution they gen-

erally fled to the northern valley, because it had the almost impregnable citadels of Pra del Tor and the Balsille. Persecution after persecution raged over them. When Italy persecuted them they would flee to the high Alps or over the Alps to France. When France persecuted them they would flee to Italy. In 1486 came their first great persecution, as the pope tried to exterminate them by sending 18,000 troops into their valleys. But they defended themselves so bravely that their enemies were defeated and in disgust withdrew. But a Waldensian colony, which had been formed in the province of Calabria in southern Italy, about 1500 A. D. was terribly persecuted by the Catholic Church, which introduced the Inquisition and crushed it out in the latter part of the sixteenth century.

When the reformation broke out the Waldenses early came into contact with it. Farel, that missionary reformer, visited them in 1532 accompanied by Saunier and prevailed upon them to officially join the Reformed. This alliance with the Reformed stood them in good stead later, as we shall see.

As the first great persecution had been in 1486, the second great persecution was in 1560. The

Waldenses fled up their valley to Pra del Tor, their stronghold.* The Catholic prince marched up the valley to Rochemalan. The enemy encamped for the night expecting to attack the Waldenses the next morning. But during the night a Waldensian boy got hold of a drum and began beating it in a ravine near by. The soldiers thought a hostile army was approaching. The Waldenses, seeing this and thinking an attack was to be made on them, rushed forward to repel it, and so surprised their enemies, that most of them threw down their arms and fled. When the Catholic general, irritated at this disgraceful retreat of 1,200 soldiers before 200 peasants, advanced a second time, they were defeated by the little band of heroes, who charged his troops with "Viva Jesu Christo," and drove them in confusion down the valley. The Catholic general again attacked them from three sides, expecting to gain a victory. But the three bodies of his soldiers were driven back in succession. He then besieged

*This was a little amphitheatre surrounded by rugged and almost inaccessible mountains at the head of the valley of Angrogna. In it in the last century the Waldenses had their college for the education of their ministers.

them for four days and on the fifth his soldiers refused to obey his orders to attack. The count is said to have wept as he sat on a rock and looked at so many of his dead, the soldiers themselves exclaiming, "God fights for these people and we do them wrong."

Another century passed away and on Easter, 1655, came the third great persecution—an awful massacre in the Waldensian valleys, that sent a thrill of horror through Europe and brought Cromwell to their relief. On Palm Sunday, 1655, the army of Savoy suddenly advanced to La Tour and for a week committed the most terrible brutalities. Not a cottage was left standing and those who were not able to flee to the upper valleys were put to the sword. On June 15, 1655, four different bodies of troops attacked Angrogna where the Waldensian army of three hundred had assembled, led by the heroic Janevel. He fought them for four hours, and then, seeing signs of impatience and hesitancy in their ranks, he gave the command, "Forward, my friends," and rushed down hill like an avalanche, the three hundred driving the 3,000 before them. Cromwell now came forward as their protector. He offered them an asylum in Ireland, but

it was too far away. The Waldenses, however, asked him to aid them in some other way. So he addressed letters of intercession, through his Secretary, John Milton, to the leading European powers, asking them to join with him in stopping these barbarities. Milton himself wrote his noble sonnet on them:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.
Ev'n them, who kept thy truth, so pure of old;
When all our fathers worshipped stocks and stones,
Forget not in thy book: record their groans
Who were thy sheep, and in their ancient folds,
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moan
The vales redoubled to the hills and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple Tyrant: that from these may grow
A hundred fold, who having learn'd thy way
Early may fly the Babylonian woe.

Cromwell sent them \$10,000 out of his own purse. He also appointed a day of prayer for them, together with a general collection all over England,

by which \$190,000 was raised for them.* He sent an ambassador to the Duke of Savoy to expostulate with him. And as a treaty was about being made between England and France, he refused to sign it, until Cardinal Mazzarin of France, had undertaken to bring pressure on the Duke of Savoy, to stop the persecutions of the Waldenses. So the Waldenses were permitted to return to their valleys. This permission was observed as long as Cromwell lived, and for about thirty years they enjoyed peace, rebuilding their villages and cultivating their vineyards.

But after Cromwell's death, they no longer had a protector and persecutions again began. This it seems was brought about by King Louis XIV of France. He issued the Revocation of the Edict of Nantes in 1685, forbidding all Protestantism in his land. He then brought pressure to bear on his neighbor the Duke of Savoy to do the same in his

*In the village of Bobbio can be found to-day "Cromwell's Rampart," built to ward off disastrous floods, built by the money he sent them. Part of the money raised by Cromwell was kept in England and invested and its interest paid regularly by the English government until the Boer war, when it was paid in a lump sum to the Waldensian church.

land, and even threatened to attack him if he did not. As a result, on January 31, 1686, the duke forbade the Waldenses their worship. He ordered that their churches should be demolished, their pastors should leave his dominions, and their children should be educated as Catholics. As they would not agree to this, the combined armies of France and Savoy attacked them on Easter Monday, 1680. Attacked now on both sides by France and Savoy, their condition was very grave. But they happened to have among them a great general, Henry Arnaud. He was born in the High Alps in 1641, studied theology at Basle and then learned the art of war under those masters of arms, the Princes of Orange in Holland. He went back to the Waldensian valleys in 1670 as pastor, being thus prepared to mingle the art of war with the Gospel of peace if necessary. Fortunate was it for the Waldenses that they had such a man. He became head of their army. The Waldenses of the St. Martin's valley submitted to the Catholic army. But Arnaud defended the Pra del Tor bravely. When, however, they learned that their brethren in the St. Martin's valley had submitted, they did the same, provided they would be given liberty to depart. In this war

it is said 11,000 were killed or died 6,000 were taken prisoners, of whom the greater number died in prison. When the prisons were opened and they were ordered to leave the country only 2,600 struggled over the St. Bernard pass to Switzerland. Switzerland now became their asylum. But Switzerland was too full of inhabitants, for the refugees from France and Italy had been crowding in there for a century. So arrangements were made for these Waldenses to go farther and many of them settled in Germany, especially in the Lutheran duchy of Wurtemberg.

The Waldenses seemed extirpated and their valleys deserted. But they were not extirpated. "Truth crushed to earth will rise again," and this is truer of lovers of truth, than of truth itself. For the Waldenses began to get the homesickness (peculiar to the Swiss) for their native Alps. So they planned what is called the "Glorious Return." Henry Arnaud went to Holland and got money and aid there. They laid their plans in secret. Secretly the different bands met in southwestern Switzerland, only one of them having been arrested on the way as it passed through the Catholic canton of Schwytz. They met August 16, 1689, in the forest

at Prangins, near Nyon, on the western shore of Lake Geneva.

After a fervent prayer for Arnaud, who was their leader, they pushed off in fifteen boats, and as the lake is there at its narrowest, they soon landed near the town of Yvoire in Savoy on the eastern side of the lake. There were 800 of them. The news of their departure was soon made known and troops were dispatched to intercept them but in vain. For they did not take the ordinary roads. They crossed over the Col Bonhomme and Mt. Cenis passes.* They passed between Susa and Exiles. There they found 2,500 soldiers in wait. They resolved

*They went up the valley of the Arve through St. Joire and encamped for the night at the bare hill of Carmen. They marched the next day through Clusis and Sallanches, where they found the bridge defended by soldiers, but they soon put them to flight. They passed over the mountain of Lez Pras and Haute Luce. They climbed the pass of Col Bonhomme, west of the Alps. Then down the valley of the Isere and through St. Germain, Seez and Laval. Then they climbed the steep slopes of Mount Iseran and went toward Mt. Cenis, descending to Bonneval and Bessant. Then they climbed Mt. Cenis with great difficulty, as the snow was deep, descending the mountain on the other side to Tourliers by a precipice rather than by a road, and finally came to the valley of Gaillon.

immediately to attack them. They cut them in two, defeated them and blew up their camp. They then climbed the mountain of Sci. And on the ninth day of their journey, a Sabbath morning, they reached the crest of the mountain overlooking Fenestrelles. There they knelt down and thanked God that they were again in sight of their native valleys. They then descended the valley of Pragela and rested at the village of Traverse.*

But the valleys were full of troops of the Duke of Savoy. The Waldeses threw themselves into their famous citadel, the Balsille. This is situated in front of the narrow defile of Macel, which leads to the valley of St. Martin. Its only approach is by a deep gorge from the valley of St. Martin. And in this narrow gorge a few men could hold at bay a whole army. For six months through the winter they beat back an army of 22,000 French

*A remarkable story of God's providence is told in connection with their return. When they reached their valleys, they were in danger of dying with hunger. But one night, a sudden thaw removed a mass of snow from the fields, when they discovered a considerable quantity of wheat standing in the earth ready for the sickle. It had been suddenly covered with snow. On this they lived until other sources of food were found.

and Sardinians, defeating every army sent against them. On Sunday morning, April 30, 1690, while Arnaud was preaching, the sentinels discovered the enemy advancing and investing the Balsille. On May 2 a general assault was made by the enemy, but in vain. On May 12 another assault, but in vain. However, by May 14, the Waldenses had been driven out of their lower entrenchments. They, therefore, finally decided to evacuate the Balsille, which they did during a thick mist that happened to come up in the night. They gained by a long detour of mountain crests, the northern slope of Mount Guinevert. When morning broke the French saw them afar off, looking like ants as they climbed the distant snow-capped Alps. For three days they wandered southward so as to take up their position in the Pra del Tor.

But before they could reach this citadel, a most unexpected thing occurred—Savoy had declared war against France because of the exactions of King Louis XIV upon her. Both parties now sued the Waldenses to join their armies. But true to their own land, they pledged their word to their former persecutor, the Duke of Savoy. And when the latter was forced by the war to become a fugi-

tive, where did he find shelter and safety?—where, but in the valleys of those whom he had so severely persecuted. He was hidden by them in a secluded spot in the village of Rora, behind the Pelice among the Waldenses whose fathers he had hunted and condemned to death. After the war the Waldenses were permitted to return and many, who had gone to Switzerland, Holland and Germany, returned, and the valleys again became filled with settlers. In 1698 persecutions began again and many of them went to Switzerland and Wurtemberg, among them Arnaud, who died as pastor at Durmenz, Wurtemberg, 1721. They then lived there in peace, having now at last gained the right to worship; but they were not permitted to live beyond their valleys. When Napoleon became ruler of Savoy, they enjoyed freedom of worship for a season. He even erected a church for them at St. Giovanni, near Torre Pelice. He once said to one of their pastors, "I have read your history and will aid you." He gave toward the salary of the pastor \$200 out of his own purse. But after he was deposed, they were still shut up in their valleys.

However, later in 1848, their emancipation was finally granted by the King of Sardinia, and they

were given the same liberties as the other subjects of Victor Emanuel. When he became king of Italy in 1870, the Waldenses no longer clung to their valleys, but as soon as Italy was thrown open, they scattered their missionaries all over the land. And in Florence, where the Madiai had been arrested in 1851 for their Protestantism, and on June, 1852, condemned to the galleys, they founded their theological seminary. They now number 20,644 communicants, 100 ministers and their receipts for 1908-9 were \$47,000 for church-support and benevolences. Their evangelization work, which extends all over Italy, proves that the saying of Erasmus, "that all Italians were atheists," is not true, for many have been found hungering for the bread of life. The centre of their movement is Torre Pelice, located 34 miles from Turin at the foot of the Cottian Alps at the entrance to the valleys, where they have endured in all about thirty persecutions. Here is their college and here their synod meets in the Waldensian House on the first Monday in September, generally continuing in session for four days. Here is also their library and museum in which is the rifle of Janevel, two copies of Olivetans translation of the French Bible published 1535, by order

of their synod, also many weapons and valuable historical documents.*

If Milton has used his pen so beautifully for them on the other side of the water, Whittier has also embalmed them in one of his poems. It refers to the early method of the Waldensians in scattering the Gospel—

“O lady fair these silks of mine are beautiful and rare:
The richest web of Indian loom, which beauty’s queen
 might wear,
And my pearls are pure as thy own fair neck, with
 whose radiant light they vie:
I have brought them with me a weary way,—will my
 gentle lady buy?

The lady smiled on the worn old man through the
 dark and clustering curls,
Which veiled her brow, as she bent to view his silks
 and glittering pearls:
And she placed their price in the old man’s hand and
 lightly turned away,
But she paused at the wanderer’s earnest call,—“My
 gentle lady stay:”

*These valleys are well worth a visit.

“O lady fair, I have yet a gem, which a purer lustre
flings,
Than the diamond flash of the jewelled crown on the
lofty brow of kings,
A wonderful pearl of exceeding price, whose virtue
shall not decay,
Whose light shall be a spell to thee and a blessing on
thy way.”

The lady glanced at the mirroring steel, where her
form of grace was seen,
Where her eye shone clear, and her dark locks waved
their clasping pearls between:

“Bring forth thy pearl of exceeding worth, thou trav-
eller gray and old,
And name the price of thy precious gem and my page
shall count thy gold.”

The cloud went off from the pilgrim's brow, as a small
and meagre book,
Unchased with gold or gem of cost, from his folding
robe he took,

“Here, lady fair, is the pearl of price, may it prove
as such to thee:

Nay, keep thy gold,—I ask it not, for the Word of
God is free.”

The hoary traveller went his way, but the gift he left
behind

Hath had its pure and perfect work on that highborn
maiden's mind,

And she hath turned from the pride of sin to the low-
liness of truth

And given her human heart to God in its beautiful
hour of youth.

And she hath left the gray old walls, where an evil
faith hath power,

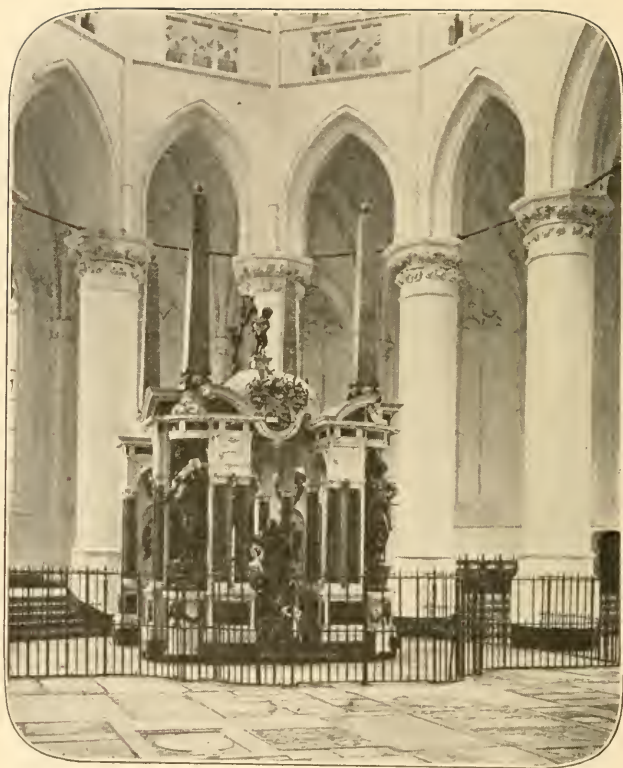
The courtly knights of her father's train and the maid-
ens of her bower:

And she hath gone to the Vaudois vales by lordly feet
untrod,

Where the poor and needy of earth are rich in the
perfect love of God.*

There is also another denomination in Italy, be-
longing to the Alliance of the Reformed churches,
holding to the Presbyterian system called the Evan-
gelical Italian Church, founded in 1870 by Gavazzi.
It has about forty congregations and numbers about
2,000 communicants.

*This poem was translated into French, and be-
came familiar to the Waldenses, but its author was un-
known to them until Mr. Fletcher, who had studied
at Geneva in 1850, and found its French translation
there, finally notified the Waldenses in 1875 that Whit-
tier was the author. The Waldensian synod wrote in
their name a letter of thanks to the Quaker poet of
America.



TOMB OF WILLIAM OF ORANGE

CHAPTER IV.—BRAVE LITTLE HOLLAND.

HOLLAND,* the quaintest country in Europe, with its dykes, its windmills and its canals, is a prosperous land, because of its Calvinism. It was the Calvinistic doctrine of the perseverance of the saints, that made the Hollanders persevere, until they had crowded out the sea by their dykes and the Spaniards by their arms. It was the first nation that gave religious liberty and hence became the asylum of thousands of the Reformed driven out of other lands. The spirit of liberty, begotten of Calvinism, gave her an inspiration to great things, so that she became during part of the seventeenth and eighteenth centuries the mistress of the seas and gained world-wide dominion.

Holland was not at first Reformed as it is now. There was a question, whether it would be Lutheran, Anabaptist or Reformed. The first influence

*The proper name of this country is not Holland, but the Netherlands. Strictly speaking, Holland is only one of the provinces of the Netherlands, but it is one of the leading provinces as it includes the largest cities.

seems to have come from Luther, as his doctrines gained access to Antwerp, for at that time Belgium was linked to Holland. But in 1521, two of the Hollanders visited Luther, Hinne Rode, rector of the Brothers school at Utrecht and Sylvanus. Luther, it is said, would not agree with their views about the Lord's Supper that it was merely a memorial. In Switzerland they met Ecolampadius at Basle and Zwingli at Zurich, and were present when the latter defended his theses at the great conference at Zurich, January 29, 1523. Thus the Netherlands early began to join hands with the Swiss, a prophecy of what took place later. Soon martyrdoms began to occur in the Netherlands for the new faith. Thus in 1525 William Dirks was martyred at Utrecht.

Then came the Anabaptist movement (1530-61). The Anabaptists were not Baptists, that is, they did not emphasize immersion as the mode of baptism as the Baptists do now. Some of them were for immersion, but others for sprinkling. They were peculiar, however, in their opposition to infant baptism, holding that a person should not be baptized, until he came to years of discretion. Menno Simon, their leader, was a man of ability, but he held er-

ratic views as "that Christ's birth was not real,—that Christ brought his flesh from heaven and did not receive it from Mary." This Mennonite movement threatened to sweep Holland into the sects, but severe persecutions came on them. These, however, seemed to give Protestantism a new start. And this time, the new movement was not Lutheran or Mennonite as before, but Reformed. It came from the western or Flemish end of the Netherlands, which was more nearly allied to the French. And it was thus that the views of Calvin, the Frenchman, were introduced and became popular.

If any can be named as the reformer of Holland (although Holland had no great reformer to rival Luther, Zwingli or Calvin) it was Guido de Bres. He was born at Mons in 1522, but before he was 25 years of age he had become a Protestant, in spite of the teachings of his strict Catholic mother. When the persecutions broke out in 1528, he fled to England, where he spent four years under the Polish Reformer Lasco, then pastor of the church of the foreigners in London. In that church he became acquainted with the Calvinistic doctrine and government. Returning to Liege, he won great popularity by his preaching, but was again compelled to

flee and went to Switzerland. In 1559 he returned to the southern Netherlands, living at Tournai, but doing missionary work at Valenciennes and even visiting Antwerp in disguise. In 1561, to show the authorities that he and his friends were not revolutionary Anabaptists, he drew up the Belgic Confession of 37 articles, modelled after the Gallic Confession of the French Church. This Confession he sent to his ruler, the King of Spain, that he might know the views of his Protestant subjects. This creed soon became popular and later was adopted as the creed of the Dutch Reformed Church. In 1564 he was at Brussels at a conference with Prince William of Orange, and also took part at Metz in negotiations to unite the Lutherans and the Reformed. In 1566 he returned to Valenciennes, where he was arrested and imprisoned in the castle of Tournai. There a lady, who visited him, said to him, "she wondered how he could eat or drink or sleep in quiet." "Madam," he replied, "my chains do not terrify me or break my sleep. On the contrary I glory and take delight in them, esteeming them at a higher rate than chains and rings of gold or jewels of any price whatsoever. The rattling of my chains is like the effect of

musical instruments on my ears : not that this effect comes merely from the chains, but because I am bound therewith in maintaining the truth of the Gospel." He was martyred in 1567 in front of the town hall at Valenciennes.

With de Bres came the Calvinistic influence. Calvin's pupils began gathering congregations. This was aided, when in 1565 the Heidelberg Catechism was translated into Dutch. In 1566 the Psalms, which were sung by the Calvinists, were translated into Dutch by Dathenus. All these committed the Dutch more and more to the Reformed faith. But before the church was fully organized, the Protestants were driven out of their land by persecution and found an asylum in northwestern Germany. The result was that the Dutch church was organized on German soil and at first belonged to the "Churches under the Cross," as the churches in persecution were then named. Two synods were held, one at Wesel in 1568, and another at Emden in 1571. In these the German Reformed Elector of the Palatinate was represented, thus uniting the Dutch and Germans. The synod at Wesel adopted the Heidelberg and Calvin's catechisms, the Psalms of Dathenus and also a church constitution. At

the Emden synod the Belgic Confession was adopted and the church organization was completed by dividing the church into classes. Then the persecutions having lessened, the Dutch went back to Holland, where the church was thoroughly organized by the synods at Dort in 1574 and 1578, and at Middleburg in 1581.

While the church was thus being organized, the Netherlands were preparing for a tremendous political struggle, which lasted with some intermissions for eighty years (1568-1648). And back of this struggle for civil liberty with Spain, who ruled Holland at that time, was also the struggle for religious liberty. The King of Spain was determined to destroy the Reformed and introduced the Inquisition into the Netherlands. This the Dutch could not bear, and they rose against Spain in a war, that for perseverance has never been equaled. It began, when the King of Spain in 1567 appointed the cruel Duke of Alva governor-general of the Netherlands. The next year came the trumpet-call to freedom, when the Duke of Alva arrested and executed two of the leading nobles of Holland, Counts Egmont and Horn; but failed to catch Prince William of Orange. The latter had

been put on his guard by an incident many years before. For while hunting with King Henry II of France in the forest at Vincennes, the French king told him of the plan of King Philip of Spain, to massacre all the Protestants in the Netherlands. William was at that time a Catholic, but his noble nature revolted against such cruelty. He gained the name of William the Silent, because he never told this news. He, however, though he kept it to himself, determined to get rid of the Spanish garrisons in the Netherlands as fast as possible.

The Duke of Alva, having paralyzed the country by his execution of Egmont and Horn, seemed to have gotten control of the whole land; when suddenly an important event occurred. The cloud was only as big as a man's hand; but it betokened a coming storm, that never ceased until it drew away the Netherlands from Spanish control. This event was the news that the Beggars had captured Briel in 1572. The Beggars were the Dutch patriots, who driven out of the land, had taken to the sea, and because of their poverty were nicknamed "Beggars," a name which they adopted and made famous. Having taken Briel, they then took Flushing in western Holland. With this, almost all the

cities of the provinces of Holland and Zeeland threw off the Spanish yoke, because of the oppressions of the Duke of Alva. The duke gathered an army and besieged Haarlem (1572-3) and finally captured it after a brave defence of seven months. Then he revealed to them what Spanish mercy was. He took the Dutch citizens, tied them two and two, and threw them into the lake of Haarlem. Two thousand, to whom he had promised mercy, were thus put to death. In 1572 the States General of Holland met at Dort, and Prince William of Orange, was made governor-general. This was their formal declaration of independence, in making William of Orange instead of the Duke of Alva, their ruler.

Then the war began in earnest. One of the first acts of William of Orange, who had been a Catholic, was to publicly join the Reformed Church, October 23, 1573. This occurred just after the citizens of Alkmaar had repulsed the Spaniards after a seven weeks siege. And now came Leyden's turn. Leyden was, next to Amsterdam, the largest city in the province of Holland, having 50,000 inhabitants. When the Spaniards found it was too strongly fortified to be taken by assault, they plant-

ed themselves down before it for a long seige, so as to starve it into surrender. But the inhabitants, mindful of the "Spanish mercy" at Haarlem, determined they would rather die than surrender. The famine became terrific. Dogs, cats, rats, and finally the leaves of the trees and the grass in the streets was eaten, but still they would not surrender. "You call us rat-and dog-eaters," said the inhabitants to the Spaniards outside the city. "But as long as a dog barks and a cat mews, you may rest assured that you will not get the city. And when all is gone, we will eat our left arm and with the right arm defend our wife and children, our religion and our liberty." Finally, when all seemed hopeless, help came. William of Orange, having cut the dykes, filled the country around with water, so that his vessels could sail in. And after a seige of about five months, it was lifted, October 3, 1574. The deliverers brought food for the starving. And immediately with thankful hearts, they streamed to the Great Reformed church there to thank God for their deliverance. Then as a thank-offering to God they founded a university, the great University of Leyden, in 1575. The relief of Leyden seemed to be the turning-point in the

fight for freedom, for the peace of Ghent came in 1576, which united the seventeen provinces of the Netherlands against Spanish tyranny.

Meanwhile the Reformed doctrines spread everywhere. Thus in Antwerp Feb. 17, 1577, the monks were forbidden to preach and the Reformed had twelve places of worship. The Cathedral was used by the Reformed, the Catholics only using the choir. The Jesuits and Franciscans were driven out of Utrecht. During all this time, while the southern and western part of the Netherlands had become free from Spain, Amsterdam remained in the hands of the Spaniards. The Dutch, in 1577, blockaded Amsterdam, and at last, in February, 1578, Amsterdam also accepted the peace of Ghent, and joined the Dutch. At first, however, the Reformed worship was allowed only outside of the city. But in the city there were 18,000 Reformed to 2,000 Catholics. The result was that William Bardes formed a plan to overthrow the authorities and get the Reformed worship introduced. On Sunday, May 25, 1578, as the Reformed held their fifth church-service outside of the city, they gathered at St. Anthony's dyke, under the leadership of Thomas Van Til, the only Dutch minister who was also

a noble. As they returned to the city, their plan was laid. The next day, Bardes and four others went to the city-hall to find out the position of the magistrates toward the Reformed. When he gained nothing from them, one of his companions left the council chamber and went to the free steps of the palace and waved his broad hat as a signal. This was a market-day and the Dam (the open place before the palace) was crowded with people. Suddenly a sailor unrolled a large flag and waving it cried out, "Every one who loves the Prince of Orange follow me." Bardes and his armed men captured the whole council, while outside the people began to clear the Dam and to arrest the Franciscan monks and the priests. On May 28 a new council was elected and Bardes was made mayor. The Reformed faith was now introduced into the city, although the Lutheran and Mennonite worship was allowed and even the Catholics were allowed to have worship in private houses. On May 29 Haarlem followed Amsterdam and thus all the province of Holland was lost to the Spaniards. On July 26, 1578, came the formal declaration of the independence of the Dutch from Spain.

But with prosperity came danger. The Spanish

government, finding it could not get rid of Prince William of Orange by fair means, determined to get rid of him by foul. If it could not conquer him, it would try to have him assassinated, and in all nine dastardly attempts were made on his life. In 1580 the Spanish government offered 25,000 gold crowns for any one who would assassinate him. Two main attempts were made on his life. The first was on Sunday, March 18, 1582, as he was leaving his dining hall, a young man stepped forward with a petition. The prince took it, when the man drew a pistol and shot him. The bullet passed under his right ear, through his mouth and other jaw. It, however, did not prove fatal, and on May 2 the prince went to the cathedral at Antwerp to offer thanksgiving for his deliverance. But though he lived, his wife died. For his wife, Charlotte de Bourbon, collapsed because of the alarm and anxiety and died a few days later. She was buried in the cathedral at Antwerp.* The Prince of Orange the next year married Louisa Teligny, the daughter of Admiral Coligny.

*For her life, see my "Famous Women of the Reformed Church."

The last attempt on the life of the Prince of Orange was made at Delft, July 10, 1584, where a man named Gerard appeared, wanting a passport. He held the passport in his hand, waiting for Prince William to sign it. The moment the prince's eyes were turned from him, he sent three bullets through him. The prince staggered, crying out, "O my God, have mercy on my soul and on this poor people." In a few moments he was dead. So passed away one of the greatest statesmen and generals the Reformed Church has ever produced. Indeed one of the greatest men Europe has produced. He is buried in the new church at Delft, where is a magnificent monument. Beneath a canopy supported by marble pillars and columns, lies the effigy of the prince. It is of white marble and lies on a black marble sarcophagus. At the head of the statue is a bronze statue of the prince, in military uniform. A dog sustains the feet of the recumbent figure in memory of his favorite dog, who saved his life from assassination in 1572 at Malines.

The year 1584 brought to the Netherlands not only the loss of the Prince of Orange, but also the loss of Antwerp. The Spaniards captured Ant-

werp August 17, 1584. But that proved to be the destruction of Antwerp's prosperity, for, with the departure of the Protestants, its industry and capital went to Amsterdam. Only toward the end of the nineteenth century did Antwerp begin to regain the importance as a great seaport which, by her location, she ought to have. From this time the Flemish part of the Netherlands, of which Brussels and Antwerp were the leading cities, fell back to the Catholics, while the Reformed religion became limited to the Dutch provinces.

But though Prince William of Orange was dead, he left a remarkable line of princes after him. His two sons, though not such broad-minded statesmen as himself, yet proved themselves very able as generals and diplomats. His second son, Maurice,* rose to take his father's place. He early revealed remarkable military genius by his victories (1590-4) so that he drove Spain away from the Rhine river, whose mouths now came under Dutch control. It was during his life, that the Dutch began to develop their remarkable com-

*His oldest son had been kept by Spain as a hostage since his youth and had been educated as a Catholic. He therefore was counted out by the Dutch.

merce to the ends of the earth, by the formation of their East and West India companies. This prepared the way for their great naval supremacy.

Holland's victories now pass from the land to the sea. Holland had four great admirals, all good members of the Reformed Church. Of these, Admiral Jacob Van Heemskerk was the first, who (1596) tried to find the northwestern passage around North America, which has just been discovered a few years before by Amundsen. Van Heemskerk defeated the Spanish fleet under the very guns of the Spanish garrison at Gibraltar, but he was killed in the battle. His body was brought home and buried in the Old church at Amsterdam, where his tomb bears the inscription:

"Here lies Heemskerk.

Heemskerk! who dared through polar ice, and iron
hail to steer,
Left to his country fame: at strong Gibraltar, life: his
honored body here."

The most important religious event during Prince Maurice's reign as Governor-General was the famous synod of Dort (1618-19). Calvinism had become so high in its development into supra lap-

sarianism* that a reaction came about. Arminius, who was elected professor of theology at Leyden in 1603, taught lower views of predestination and of the fall of man. A storm was gathering around his head when he died in 1609. But his followers continued to spread Arminian doctrines. The Arminians were also called Remonstrants, because they presented (1610) to the two states of Holland and Friesland, an address consisting of five articles called a Remonstrance, which was directed against Calvinism. The Calvinists then prepared (1611) a Counter-remonstrance which has become known as the "Five points of Calvinism." So finally to decide the controversy, it was determined to hold a synod at Dort, November 13, 1618. To it the Dutch invited the Reformed churches of France, Switzerland, Germany and England to send delegates. All came, except the delegates of France, who were prevented from coming by their king.

The opening and closing services of the synod were held in the Great church at Dort, the first

*The supra lapsarians held that the decree of election came before the decree of creation. The Infra-lapsarians were lower and held that it came after the decree of creation.

being held in Latin; but the sessions of the synod were held elsewhere. At this synod the Supralapsarians tried to gain the control. They gained the president, Bogerman, but the ultimate decisions of the synod, as given in the Canons of Dort, are lower than supralapsarianism. The synod condemned Arminianism and formulated its doctrinal decisions in the Canons of Dort, which have since become one of the creeds of the Dutch church. The synod continued six months, ending May 25, 1619. The Arminians were then banished from the Netherlands by Prince Maurice. But the Arminians soon degenerated into Socinians, so that all the Remonstrant churches of Holland are now practically Unitarian.

During the religious controversy between the Calvinists and Arminians, there arose also a political controversy between the two parties in the Netherlands. Prince Maurice led the aristocratic party and the great statesman, Barneveldt, led the republican party. Maurice championed the centralization of the government in the States-General. Barneveldt, the state's rights over against the central government. This controversy unfortunately became mixed with the religious controversy, Maurice

championing the Calvinists and Barnevelt the Remonstrants. The controversy finally led to the unfortunate execution of Barnevelt on the charge of conspiracy against the unity of the government. He was executed May 13, 1619, on a scaffold in the Binnenhof at the Hague. Grotius, who sympathized with Barnevelt politically, was imprisoned in the fortress of Loevenstein, near Gorcum, but by the aid of his wife he escaped (1621) by being carried out in a book-chest in which he was covered over by soiled linen for the laundry. He finally died in Sweden.

Prince Maurice died 1625 and the Orange family presented another statesman to Holland to lead her fortunes in his place, Prince Frederick Henry, the step-brother of Maurice and the son of Louisa Teligny, the daughter of Admiral Coligny. Under him the unity of the states became more consolidated and the prosperity of the Netherlands reached its climax. He was of a broader spirit than Maurice and permitted the Arminians to return to Holland. Holland took part in the Thirty Years war (1621-1647) and in 1648, after eighty years of struggle for independence, it at last gained separation from Spain, being at last recognized by Spain.

During that war, the Dutch did much to protect the Reformed in the northern Rhine-region, especially, when they had possession of Wesel*

During the reign of Prince Frederick Henry, Holland spread her influence far and wide. It was at that time that Admiral Peter Hein gained his wonderful victory over the Spaniards, by capturing their Silver Fleet in 1628, at Matanzas, Cuba. He had already captured the sugar-fleet of the Spaniards and now crowned it with this victory. The value of the silver captured was 14 millions sterling florins (\$5,600,000) but really worth much more than that. No wonder Holland went wild with joy, for so much money meant great prosperity. Hein was a remarkable combination of great daring and yet of great prudence. He was killed in a battle with the Spanish pirate at Dunkirk June 30, 1629, and buried at Delft, in the Old Reformed church. The Latin inscription there calls him, "a new Argonaut, who brought home the golden fleece of the King of Spain," referring to his victory over the "silver fleet."

*The close of the war occurred after Prince Henry's death.

Admiral Hein was succeeded by Admiral Martin Tromp, whose victory over the Spanish fleet in the English channel in 1629 gave him great fame. As a result of the prosperity, brought about by the successes under Prince Frederick Henry, the country became prosperous, but the church became worldly and luxury prevailed. In 1677 occurred the tulip craze. For one bulb 2,500 florins were paid, for another 4,600 and a coach with a span of horses was given for still another tulip. The craze soon subsided, but strange to say about a century later was followed by a similar hyacinth craze. For the Dutch are great lovers of flowers and magnificent are the beds of hyacinths and narcissus around Haarlem. Art also flourished and the famous Dutch School of Painting arose, of which Rembrandt is the most famous. Rembrandt, Durer and Holbein compose the great trio of Reformed painters. He was born about 1607 at Leyden, but went to Amsterdam in 1631, where he died, 1669. His skill lay in his art of lights and shadows. His greatest painting is at the Ryks Museum, Amsterdam, and is named "The Night-watch," although his paintings at the Hague, as "The Anatomy," and "Simeon in the Temple," are famous.

After the death of Prince Frederick Henry (1647) his son William, by his beautiful wife, Princess Amalia of Solms,* ruled for but a brief period. After his death dissensions arose between the states of Holland, and the Governor-General. No Governor-General was elected, but the government was entrusted to a Pensionary named John De Witt, who proved to be a great statesman. During his term of office, Holland gained great fame with her navy, Admiral Tromp being her leader. By this time the rising navy of England began to be jealous of the prominence of the Dutch navy. In a battle, Admiral Tromp defeated the English navy under Blake (1653), but Tromp was killed in battle, brought home and buried in the Old church at Delft. He was the victor of 32 naval battles. On his tomb is an inscription which translated freely runs thus:

“His image deeply graven on each true patriot’s heart,
Shall far outlast the marble wrought by human art.”

Tromp was succeeded by Admiral de Ruyter. He was born at Flushing, where St. James’ church was

*Her portrait is in the picture-gallery of the Hague.

the scene of his boyish escapade. At ten years of age he climbed to the pinnacle of its steeple, and got down safely, although all the town held its breath to see him do it. The child was father of the man. He was a sailor-born and ran away to become a sailor. He soon gained great fame for his skill in navigation and for his ability in war. He was the only foreigner who dared sail up the Thames river toward London (1667) and humble England by gaining a victory over the combined English and French fleets. He was the last great naval hero of Holland. He died April 29, 1676, and is buried in the New Church at Amsterdam. After his victory over the combined fleets, these lines were found everywhere in Holland:

Behold the hero, Holland's strong, right hand.
The Savior of the imperilled fatherland
Who three times forced two kingdoms in one year
To strike the flag and filled their lands with fear;
The fleet's true soul, the arms by which God wrought
The victory that peace and honor brought.

We have referred to these naval heroes in order to complete the list of great Reformed generals, admirals and statesmen that Holland has given to the Reformed Church. These admirals were godly

men and De Ruyter was perhaps the greatest of all the admirals and statesmen that Holland has given. When Emperor William I of Germany visited Amsterdam in 1891, he laid a wreath on the tomb of De Ruyter. And Flushing in 1841 erected a fine bronze statue to his honor.

The Dutch, however, were not as fortunate on land as on sea. Against the designs of King Louis XIV of France to incorporate Holland in France, they formed a triple-alliance in 1668-72, with England and Sweden. But after the alliance fell, France threw its armies into Holland. Conde and Turenne conquered the provinces of Guelders, Overijssel and Utrecht. Amsterdam was saved only by the Dutch breaking the dykes and inundating their country. However, the people believed that in this war they had been betrayed by Pensionary De Witt. They rose against him and put him to death in 1672, at the Hague in the prison (the Gefangenpoort).

A theological controversy, only less bitter than that of Dort, arose in the latter part of the seventeenth century. The Hollanders were ever strenuous for the faith once delivered to the saints. They became divided into two parties, the Voetians

and Cocceians. In 1685 Maresius attacked Cocceius for his lax views on the Sabbath and Voetius attacked him for his doctrine of forgiveness of sin. This controversy entered politics as in the days of Dort. The Cocceians favored the state's interference in the church affairs, while the Voetians opposed it. The Cocceians also opposed William III succeeding his father William II, as Governor-General, while the Voetians opposed it. And when the Cocceians gained the omission of the prayer for the Prince of Orange from the Sabbath worship, the Voetians were greatly incensed. When William III finally became Governor-General in 1672 the Cocceians went under. They demanded a synod like that of Dort, so as to settle the differences in the church, but it was refused. In addition to this division, both Voetians and Cocceians finally split into parties. The former divided into old or dead and new or living. The Cocceians divided into the green and serious, the former emphasizing Biblical interpretation, the latter practical religion, the latter being led by F. A. Lampe, professor of theology at Utrecht. Finally, peace was brought about by the election in the theological department of each of the universities of a repre-

sentative from each type: thus a Voetian for the chair of systematic theology, a Cocceian for the chair of exegesis and a Lampean for the chair of practical theology. But the distinctions between them were carried to somewhat ridiculous extremes. The Voetians wore their hair short, the Cocceians long. The Voetians called Sunday "the day of rest," the Cocceians, "the Lord's day." The Voetians lived plainly and dressed moderately, the Cocceians dressed fashionably and lived luxuriously. The former was composed of the common people, the latter of the aristocracy.

The line of Orange produced another of its great statesmen to become Governor-General (which office was now revived) in William III, 1672-1702. He, aided by Brandenburg and Spain, defeated France. In 1688 he was made King of England, as his wife, Mary, was the daughter of the deposed King James II, of England. He gained the victory of the battle of the Boyne and became the defender of liberty and of Protestantism. *

During all this time, the Reformed church of the Netherlands adhered closely to its Calvinistic standards. In the seventeenth century, it did a great foreign missionary work in Java, Amboyna

and Formosa, especially in the East Indias, and had for a time a small missionary seminary at Leyden under Prof. Walaus (1622-32). In the seventeenth century, two great philosophers lived in Holland, Descartes and Spinoza, whose influence was not for orthodoxy. The former led to the philosophy of doubt, the latter developed pantheism.

Still Holland did not really depart from her creeds until the French revolution had come and the infidel thought of the nineteenth century had crept in until it gained control of her universities. Later Biblical criticism through Kuenen swept away much of the faith. But within the last few years there has been a strong tide in the State church toward Evangelical theology. In 1816 the church and state were united and in 1834 the free or Christian Reformed church was organized as a protest against the control of the state over the church. It founded a theological seminary at Kempen (1854). In 1886 there was another secession from the state church by the "Doleerenden," who in 1892 united with the Christian Reformed denomination, bringing with it the Free University of Amsterdam as its school. So that the Christian Reformed church now has a seminary at Kampen and a uni-

versity at Amsterdam. The late prime minister of Holland, Dr. Kuyper, is a minister in this united church. Prof. Bavinck, formerly of the theological seminary at Kampen, is now a distinguished professor of theology at the Free University at Amsterdam. There are about two millions of adherents of the National Reformed Church. The Free Church has about 82,000 members.

A very interesting institution in Holland is the Netherlands Missionary Society, located at Rotterdam, the oldest and largest of the Dutch Foreign Missionary Societies. In 1791 an infidel physician of Rotterdam named Theodosius Vanderkemp, was saved from drowning at Dort, by a providence, when a water-spout struck his boat, overturning it and drowning his wife and daughter before his eyes. He was dragged a mile down stream but was finally saved by some sailors on a boat. His infidelity went to the winds in the face of death. He became a Christian and decided to be a missionary.* He offered his services to the London Missionary Society and was sent by them, in 1798, to South Af-

*For an account of the life of Vanderkemp see my "Famous Missionaries of the Reformed Church."

rica. But before he left, he organized a missionary society at Rotterdam, which has since grown into the Netherlands Missionary Society, the other foreign missionary societies of Holland being offshoots from it. This Society has had a long and useful work in the Dutch East Indies. It had one of the greatest of missionaries and also one of the greatest of mission-fields. Rev. Jan Kam, "the apostle of the Moluccas," was not really a missionary but went out as a Dutch chaplain. But from 1815-1833, he did a great missionary work among the heathen in the fields of this society in the Spice Islands. With his own hand he baptized 8,000 people. He founded a teachers seminary at Amboyna, his home, and died there greatly honored, in 1833. He was a modern Apostle Paul, "in journeyings often, in perils of water and of robbers, in perils by the heathen in the wilderness and in the sea." His self-denying labors, which shortened his life, have gone up before God as a sweet smelling savor, sweeter than the delicious odor from those Spice Islands.

The great mission-field of this society was in the island of Celebes, at the promontory of Minahassa. This mission was begun in 1822 and made

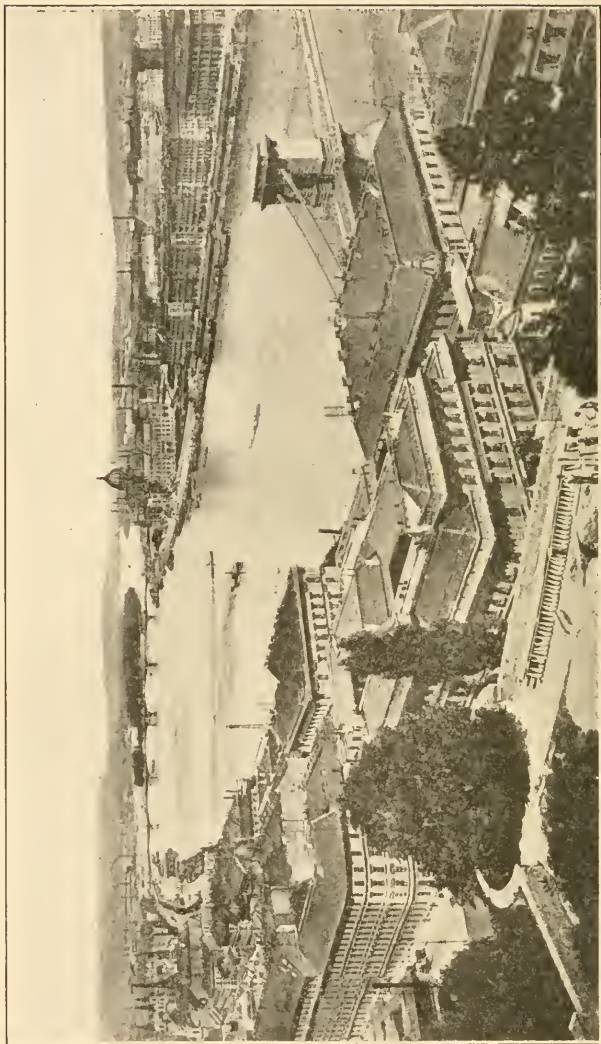
rapid progress. The people flocked to the churches. One of the missionaries, Riedel, baptized over 9,000 and received into the church 3,800. His companions, Schwarz baptized 13,068, and Wilken, 7,000. By 1873, out of a population of 110,000 Alikures, 80,000 had become adherents of Christianity and 14,000 were communicants. From 1740-80, 77,571 Alikures were baptized. In 1893 there were 200 congregations and 125 schools. The whole district was changed in its appearance. Prof. Wallace, the great English scientist, says "Forty years ago the land was a wilderness, the people, a multitude of naked barbarians, who decorated their roughly made huts with human skulls. The land is now a garden, the villages are now all model villages. The streets are covered with beautiful strips of green sward and bordered by ever blooming hedges of roses."

In this brief religious history of the Netherlands, it is easy to see that there are many sacred places in the Reformed Church of the Netherlands. Antwerp, now in Belgium, was at one time strongly Protestant, even its beautiful cathedral. Going eastward, Flushing was the birthplace of DeRuyter, and has his monument. Then comes Dort, where

the synods met in 1574, 1578, and 1618. The great synod of Dort (1618-9) held its sessions in the city Doelen, or town-armory, which is now used as a female prison. It is on a narrow street, a block or two from the main thoroughfare, and not far from the St. Augustine's church. But it is difficult to get admission to it because it is now used as a prison. And besides, the whole interior has been altered since the synod. The opening and closing services of the synod were held in the Great church.

Rotterdam has the office of the Netherland's Mission Society. Delft has the tomb of Prince William of Orange, in the New Church, and also of Admirals Hein and Tromp in the Old Church. The Hague has the Dutch parliament hall, which was the cradle of religious liberty for Europe. Leyden has its relic of its awful seige in its famous university, and Amsterdam has the tomb of Van Heemskerk in the Old Church and of De Ruyter in the New Church. An interesting place in Amsterdam is the English Reformed Church, just off Calvin street in the Bagynhof. This quaint chapel was originally Catholic, having been built in 1400, but in 1607 was given to the English for their worship. It is situated in the midst of a

Catholic Women's-home, who look askance on this worship of the heretics in their midst. One of its pastors, Rev. David Thomson, greatly aided the Pennsylvania Germans by the organization of a Society in England (1752-63) to help them. The General Assembly of the Scotch church donated about \$6,000 to this fund. The university library at Utrecht is also very interesting to the historical student. It contains the first edition of the Heidelberg Catechism, probably the only copy, and is rich in works on that catechism, mainly through the efforts of the late Prof. Doudes.



BUDA-PESTH

CHAPTER V.—HUNGARY, PICTURESQUE
BUDA-PESTH AND THE BLUE DANUBE.

BUDA-PESTH is without doubt, one of the most beautifully located cities in Europe. It is picturesquely situated on both sides of the broad majestic Danube river, with its citadel of Buda overlooking the river from west, being 230 feet above it. It is a city of about 750,000,—the second in the Austrian empire. To the beauty of its location, is added the beauty of its public buildings, especially of its symmetrical Parliament House, one of the most attractive buildings in Europe. Just north of Buda-Pesth, about an hour's ride distant, are the ruins of an old fortress, Visegrad, one of the most impressive ruined castles in Europe.

Hungary is Catholic. Of its population of nearly twenty millions, nearly nine millions are Hungarians and of these about two millions are Reformed. Protestantism in Hungary did not, as in Bohemia, go back before the reformation. But, in the reformation when the new doctrines entered, the question was whether it would become Lutheran or Reformed. Geographically it was equi-

distant from the centre of each of these Protestant churches, Wittenberg and Geneva. At first it inclined toward Lutheranism. But the Magyars are a very peculiar people among the peoples of Europe. They are the only Semitic race in Europe, the rest being of Aryan or Indo-Germanic stock. The Semitic races, like the Jews, always magnified God's sovereignty. So these Magyars found more satisfaction in the Calvinistic doctrines than in the Lutheran.

The great reformer of Hungary was Devay, or as he is more correctly named Matthew Biro of Devay, Devay being his birth-place. Devay studied under Luther in 1529 and came back to Buda, which already had quite a number of adherents of Protestantism. He was imprisoned for preaching Lutheranism but was set free. He continued preaching the Gospel and again visited Germany and Wittenberg in 1541. But later he came under the influence of the Swiss reformers and left Lutheranism to follow Calvin. For no one did Luther grieve more than at the loss of Devay to the Reformed. Devay carried Hungary with him over to the Reformed. In his later life he labored at Debreczin, where he died about 1545.

With Devay labored another reformer, who is known among English readers as Szegedin, but whose name really was John Kiss of Szegedin, Szegedin being his birthplace. He, too, at first, came into contact with the Lutheran reformation and visited Wittenberg in 1543. He returned to Szegled where he introduced Protestantism, especially the mild form of Lutheranism known as Melancthonianism. Compelled to flee, he was imprisoned, but released and removed to Raczkeve, where he became the head of 35 congregations. He was the most learned of the Hungarian reformers, being a writer of poetry, and also of their largest work on theology produced in the reformation, his "Loci Communes" or Theology, published in 1585. This work is Calvinistic, for like Devay he passed from Lutheranism, especially the mild form of it (Melancthonianism), which he imbibed in Germany, over to the Calvinistic views.

Still a third reformer needs to be mentioned, Melius. He, too, went first to Wittenberg in 1556, but by 1559 he embraced the Reformed doctrines. He had been called the Calvin of Debreczin, and Debreczin has been called the Calvinistic Rome of Hungary, for it has been the centre of the Re-

formed Church of Hungary ever since the reformation.* He, together with Szegedin, prepared the first Reformed Confession of Hungary in 1561. He labored at Debreczin and led even the young king to become Reformed. Devay having died, Melius, together with Kalmanesch, were the great defenders of the Reformed against Lutheranism. The publication of the high Lutheran creed, the Formula of Concord, in 1580, with its anathemas on the Reformed and its narrow Lutheranism, completed the breach of Hungary with the Lutherans, they were entirely too liberal to accept any such creed as that. Before that, many Hungarians had gone to Wittenberg to study, but now they went to Heidelberg. At that time Socinianism or Unitarianism, with its denial of the divinity of Christ, caused great trouble in Poland and Transylvania, but the Reformed doctrines were successfully defended by Melius. By the middle of the seventeenth century the Second Helvetic Confession of the Swiss was adopted as the creed of the church, which became known as the "Church of the Helvetic confession."

*It is located about 130 miles east of Buda-Pesth.

This Hungarian church had to suffer great persecutions and belongs to the martyr churches. But fortunately after 1526 three-fourths of Hungary was held by the Turks until 1686, their pasha resided at Buda. And the Turks were more liberal in their treatment of Protestants than were the Catholics. So Protestantism flourished in south-eastern and eastern Hungary. Still great were the persecutions of the Reformed. But there arose a brave defender for their liberties in Stephen Bocskay, a noble, who was able, June 23, 1606, to secure the liberties of Hungary from the king. But unfortunately he was poisoned December 22, 1606, by his secretary, who was massacred by the infuriated populace. He was an excellent soldier, a wise diplomat and an humble Christian. At the beginning of the Thirty Years war, Ferdinand II was made King of Hungary. As Bocskay had fought the first war for the liberty of the Hungarians, Bethlen Gabor fought the second. Twice he took up arms to defend the Protestants. He seems to have been a much maligned character by English and German historians, who speak of him as an uncivilized boor and only half a Christian. But according to Hungarian historians like Balogh, he

was a great Christian. He was victorious 44 times. He read his Bible through 26 times in his life-time. He died in 1629 his last words being "If God be for us who can be against us? No one! Certainly, no one." A third war, however, was necessary before the Hungarian church gained its rights. In this the leader was George Rakocsi, a wise and energetic prince of great zeal and rare piety. His motto was Romans 9: 16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." He so defeated Ferdinand III, that Protestantism was given entire freedom by 1646. He died 1648.

But later, Protestantism had to struggle for its existence. The church of the Magyars had been truly the church of the martyrs. In the first half of the seventeenth century, 400 churches were taken from them, though the diet of 1647 caused 90 to be returned. But still there was a great loss. The Jesuits in 1674 decided to direct their fury especially against the Protestant pastors. They seemed to have in mind the Bible verse, "I will smite the shepherd and the sheep will be scattered." In that year the Catholic archbishop cited 250 Lutheran ministers and 95 Reformed to appear be-

fore him. The number of Reformed is smaller because many of them were still under Turkish control and therefore free from such persecutions. Those who would not deny their faith, were cast into various prisons. Most of the Reformed were quartered at Pressburg, on the Danube, where they were tempted to become perverts to Rome by the Jesuits. They were cast into three prisons at Leopoldstadt, Komorn and Berensch.

After an imprisonment of a year, forty-two were sent on a *Via Dolorosa*, truly a journey of weeping, to the galleys at Naples. As they were gathered from these different prisons March 18, 1675, for the journey, the Reformed superintendent, in meeting the others, declared, "O God, for what times hast thou preserved us. Grant that we, sustained by thee, may overcome the sufferings that yet remain." Their journey lasted fifty days. Chained by both feet, they travelled to Trieste on the Adriatic Sea. Here they were robbed of their clothing and so shaved in the face and head, that they only knew each other by their tone of voice. Their daily fare was a quarter of a biscuit, with a bit of cheese and a glass of water. They had quarters in jails and filthy places, and so insuf-

ficiently fed that at Triests many became sick and four died in prison, while on the journey two had died of their privations. They were taken across the Adriatic sea to Pescara, and then marched over Italy in the same way, lodged in dirty prisons until they came to Naples, May 7, 1675, thirty in number. There they were sold to the galleys for 50 Spanish piastres cash, and were chained to the benches. The following year, others were sent thither. Their sufferings in the galleys from insufficient food, filthy water and terrible beatings were so great that six died.

But there happened to be in Naples a wealthy merchant, George Weltz, who aided them much with food and money and who made their condition known to the Reformed churches in Europe, especially through a physician at Venice named Zassius, who wrote letters about them to Switzerland, Germany, Holland and England. King Charles II of England, caused a collection to be taken up for them and the Elector of Saxony interceded for them, but in vain. But in their darkest hour God brought them deliverance, proving his promise, "I will redeem thee and not forget mine own," saith the Lord, "your Saviour." On December 1, 1675.

the Dutch fleet under Vice-admiral Hein, appeared at Naples, but, as he was about gaining their deliverance, he was called away by the French war. However, in going away, he met on the way Admiral de Ruyter, the Dutch admiral. The latter arrived at Naples Feb. 1, 1676, and on February 11 he freed them. They sang Psalms 46, 114 and 125 as they left the galleys. On the Dutch vessels, they were given food and drink and sang Psalm 116 as their song of Thanksgiving for freedom after about nine months imprisonment. Admiral de Ruyter declared that none of all his victories had given him so much joy as the deliverance of these servants of Christ, and at his own expense he clothed them, 26 in number. They then departed, being taken by an English ship to Venice. They then travelled to Geneva. They also visited Zurich. For Switzerland had raised \$6,400 for them and they desired to thank the Swiss who had done so much for them when enslaved. There they were cordially welcomed and kept at the public expense and then they went on to Holland. Half of them returned to Hungary, but the rest found work elsewhere principally in Holland. In memory of these martyrs, a Reformed church was recently

erected at Pressburg, on the Danube, where they were tried. And a monument has recently, through the efforts of Rev. Prof. Balogh, been erected at Debreczin in their memory.

Later the oppressions of the Reformed continued, especially under the Austrian Empress Maria Theresa. But finally came the Edict of Toleration in 1781 by Emperor Joseph, which affected Hungary as well as Bohemia. This greatly aided their condition, although it gave them only toleration. They did not gain full religious liberty until 1844. From that time, they have been growing and more thoroughly organizing themselves so that there is now a General Synod, formed out of the five districts of Hungary. The church holds the Second Helvetic Confession and the Heidelberg Catechism as its creeds.

Two places are especially interesting in connection with this Hungarian church, Buda-Pesth is the most interesting to the tourist, but the old capital of the Reformed in Hungary has always been Debreczin. It is a city of about 75,000, and lies in the midst of a flat alluvial plain, for Hungary is a vast farming region like our western prairies. The most prominent building in the town is

the great Reformed church. There are a number of church-buildings, belonging to this congregation, which has a number of pastors and a board of nearly a hundred elders in its Presbyterium; for in Hungary, as in Germany, the Presbyterium is in the congregation (composed of the eldership) and not above it, as in the Presbyterian churches in America. It was quite significant that when the movement for liberty under Kossuth in the middle of the nineteenth century broke out in Austria, it should find its centre at Debreczin. For although Kossuth himself was a Lutheran, yet his movement was Reformed in principle. For has not Calvinism been called the mother of republics like Holland and America. It was from the pulpit of the Great Reformed church at Debreczin that Kossuth, April 14, 1849, read the deposition of the Hapsburg dynasty from the throne of Hungary, thus declaring the freedom of Hungary from Austria. And it was in the aula or hall of the Reformed University at Debreczin, that the legislature of Kossuth held its sessions. After the defeat of Kossuth, the Reformed pastor of the Great Church at Debreczin was forbidden to exercise his ministerial functions for some time as a punishment for allowing Kos-

suth to read his proclamation from that pulpit. Although the revolution of Kossuth was unsuccessful, yet it is to be noticed that the Hungarians have since gained by peace what they then fought for in war. They have become the stronger end of that dual monarchy of Austro-Hungary. And in Hungary, although the Reformed are in the minority, yet they have supplied many prominent public men (out of all proportion to the smallness of their numbers), thus, as prime ministers, the late Mr. Tizsa and Count Bannffy.

But in Hungary, it is Buda-Pesth the capital, that interests the traveller, because of its beauty. It too, is becoming more and more a Reformed centre as the city grows. It has a Reformed university. There are five Reformed universities in Hungary, at Debreczin, Buda-Pesth, Papa, Kolosvar and Saros-Patak. Of these, Debreczin and Papa are orthodox and Calvinistic, Kolosvar and Saros-Patak are rationalistic and Buda-Pesth, formerly rationalistic, has been inclining to the Evangelical side. If Debreczin represents the past of the Hungarian church, Buda-Pesth represents its future. In this rapidly growing city the Reformed have been increasing and number 30,000, and they are

building churches until they now have at present six, some of them fine specimens of architecture.

A tower of strength in all the forward movements of the church is Rev. Mr. Szabo, formerly professor of philosophy in the theological school of Buda-Pesth, but now one of the pastors of the Calvin church there. The Reformed church of Hungary is peculiar among the other Reformed churches in having bishops, but they are of equal rank with the other ministers, being only superintendents. It is also peculiar in practising pouring (affusion) in baptism instead of sprinkling, which custom the Reformed church of Bohemia has copied from them. The Hungarian church there has 2,452,000 adherents.

In 1838 there came a new Protestant force into Buda-Pesth to greatly aid the Evangelicals in the Hungarian Church. This was the establishment of a mission to the Jews by the Free Church of Scotland.* It seems that that church sent several ministers to Palestine to get information about starting a Jewish mission there. On their return home, one

*The Scotch churches have several successful missions to the Jews on the continent as at Hamburg, Germany.

of them fell very sick at Buda-Pesth. It happened that the Viceroy of Hungary at that time had a Protestant wife, who from her palace on the hill-top of Buda looked down on a city sunk in Romish superstitions and prayed God to send more light to illuminate the people with the Gospel. She happened to hear of the illness of this Scotch missionary. She had him cared for so that he recovered. To these ministers she confided the burden of her heart as she yearned for the spiritual uplift of her people. They became so impressed that with her appeal, that they went home to Scotland to recommend the starting of a mission to the Jews in Buda-Pesth instead of in Palestine. Time proved the wisdom of their choice, for the Jews of Palestine have always proved exceedingly hard to reach, while Buda-Pesth has proved an open door of entrance to Israel.

Out of this Jewish mission have come some converts who have become famous in the church. Hardly had the mission been opened when a little boy, Adolph Saphir,* created a sensation in his

*See my "Famous Missionaries of the Reformed Church," for a fuller account of this Mission to the Jews.

Jewish home by saying grace at the table in the name of Jesus. He had been a pupil in the school of the mission. The result was that both he and his father joined the Christians. But how could they be received into the Protestant church. The Austrian law did not recognize the Presbyterian church as it was a foreign (Scotch) church. So these converts united with its sister-church of the same ecclesiastical family, the Reformed Church of Hungary, a church which was recognized by law in Hungary. They were confirmed by Rev. Mr. Torok, the Reformed superintendent at Buda-Pesth. This boy afterward became one of the most prominent of the Presbyterian ministers in London. Another very prominent convert was Alfred Eder-sheim, whose tutor, though a Jew, left him in the care of this mission. He soon found Jesus as the fulfillment of the Jewish hopes and was also baptized in the Reformed church at Buda-Pesth. Afterwards he went to England and joined the Episcopal church. He was probably the only Hebrew-Christian ever asked by Dean Stanley to preach in Westminster Abbey. He became the author of the best and most scholarly Life of Christ in the English language. It was a noble tribute of a

converted Jew to "Jesus the Jew," and in it he uses all his peculiar Jewish genius to prove that Jesus was the Messiah expected of the Jews. What Matthew was among the first Evangelists the Hebrew-Christian writer, that Edersheim has been in our day among the writers of the lives of Christ.

Another of the converts of this Jewish mission was a man, less widely known in America, but destined to exert a wide influence for Christianity in Jewish evangelization, Rev. Mr. Schönberger. For it was he, who converted Rev. Mr. Venetianer from Judaism, and the latter, about twenty years ago, became pastor of a Reformed church near Odessa in southern Russia. It happened that just at that time a Jewish rabbi named Rabinowitsch had been preaching about our "brother Jesus." Although Rabinowitsch was baptized in Berlin, yet when he wanted the members of his synagogue, who became Christians, to be baptized, he turned to Mr. Venetianer, who was in the neighborhood and the latter baptized his synagogue and made its members Christian, thus starting a new movement among the Jews of Russia toward Christianity.

This Presbyterian mission to the Jews at Budapesth has thus not merely brought converts into

the Reformed church of Hungary, but it has also considerably influenced the thought and work of that church. It has strengthened the Evangelical part of that church and has acquainted them with the aggressive practical movements of the western Anglo-saxon churches. It has also led to the formation of a German church at Buda-Pesth of over 1,200 adherents. As a result of this contact with the Scotch Mission, the Reformed church at Buda-Pesth has become more aggressive and practical and the Young Men's Christian Association and Christian Endeavor movements have entered there with power. A Sunday evening prayer-meeting has been held for a number of years by the Hungarians there, the writer having had the privilege of speaking on one occasion to them. This Hungarian Church, if revived by God's Spirit, and filled with Evangelical and evangelistic zeal, will be a mighty power for the evangelization of southeastern Europe.



PRAGUE

CHAPTER VI.—BOHEMIA, HUSS AND PRAGUE.

BOHEMIA was the last country in Europe to submit to the yoke of Rome and the first to attempt to throw it off under Huss. It has over six millions of inhabitants. Its capital, Prague, "the hundred-towered, golden Prague," is most picturesquely located on both sides of the Moldau river. It is sometimes called "the city of a hundred spires" and is an ancient city, for it contains the monuments and trophies of nearly a thousand years. Its population, including the suburbs, is about 400,000. Its ancient buildings find their crown and climax in the Hradschin, the citadel on the west side of the river, in which is the cathedral and the palace.

Prague is very interesting because of its religious history. One of its prominent buildings is the Teyn church, the church that for more than two hundred years, was the church of the Hussites. It has two towers each crowned by graceful turrets. The old Bohemian church used to have as its symbol the cup and the book, because those were the two things that the Hussites demanded from the

Romish church,—the use of the Bible and also of the wine at the Lord's Supper. The old Bohemians demanded this, because they had had it originally. For before they became Catholics, they had belonged to the Greek Church, which allowed such things to its members. This old Teyn church used to have on its front a gigantic cup and beneath it the statue of one of the Hussite kings, George Podiebrad. But when the Catholics gained control of Bohemia (1622) they took it down and put in its place a statue of the virgin and now use the church for their services.

The Protestant history of Prague begins with John Huss, one of the reformers before the reformation. John Huss was born in 1369 at Husinec, and attended the University of Prague (1393-6). In 1402 he became curate of the Bethlehem chapel at Prague and began that popular style of preaching, which so stirred the hearts of the Bohemians to new life.* Wycklif's works were burned in the court of the palace of the archbishop in the Hradschin in 1410. But Huss, who followed Wycklif,

*The site of the Bethlehem chapel is still shown in the Bethlehem's Platz and his house was No. 7, Bethlehem's Platz.

and the papists came into conflict. In 1414 he was summoned to appear before the Council at Constance, having been given a safe conduct by the Emperor Sigismund. But the safe conduct was violated, for he was thrown into prison and publicly burned at the stake there on July 6, 1415, as was his young follower, Jerome of Prague, the year later.

John Huss was put to death, but he still lived in the hearts of his people. Bohemia was filled with his doctrines and the Bohemians rushed to war for their rights. They divided into two parties, the Calixtines or Utraquists (who were concessive to the Catholics),* and the Taborites, later the Brethren, who were more radical in their reforms of Catholicism. The Taborites produced a great general named Ziska, at first blind in one eye, then perfectly blind; but, who in spite of his blindness, was never defeated and, though blind, defeated his enemies. For safety the Taborites built the town of Tabor about fifty miles south of Prague (1420) on the top of a hill and made it practically impreg-

*They gradually conformed to the Catholic ceremonies, only retaining the communion in two kinds.

nable. As long as Ziska lived, it never was taken, but after his death it was captured and is mainly Catholic, although there is a Bohemian Reformed church there now. A monument to Ziska is on the slope of its Ringplatz. He is represented with his helmet on his bent head, with a heavy mustache over his plate armor, a shirt of mail, a terrible morning-star in his right hand and a great sword in his left. In the large open Ringplatz were placed twenty or thirty stone tables (one of them still remains and looks like a low bench) at which the Hussites celebrated their communion. Tabor is still a very interesting place, so interesting from a military point of view that army officers, especially Austrians, still come to it and marvel at its fortifications. Ziska's soldiers were often armed with flails and they were so victorious that their enemies became very much afraid of their flailings. Ziska led his troops to battle singing the Hussite war song, "Ye warriors of the Lord our God," which struck terror into the hearts of the enemy. A strange fact about Tabor at present is, that it has a fine city museum, which is filled with curiosities of the Hussites, for they had nothing else to fill it with, as the only history of the town was

Hussite. And yet all its directors are Catholics except one, the pastor of the Reformed church there.

But after Ziska's death the Hussites had to undergo many persecutions. Many were put to death or driven out of the country. Perhaps the most awful was the persecution at Kuttenberg, famous for its silver mines, located about forty miles south-east of Prague. Here, in 1419, the miners, who were mainly bigoted Catholics, persecuted the Hussites severely. A reward of 15 dollars having been offered for each lay-Hussite and 75 dollars for each minister, a man-hunt was organized and many were captured. They were lashed in gangs and pushed over the edge of a mine, dragging others with them as they fell, until their bruised corpses lay in a heap at the pit's bottom. One of the mines at Kuttenberg, the St. Martin's, about 300 feet deep, had 5,496 hurled down into it.

Thus John Huss lived in the Hussite movement, especially in the stricter Taborites or Brethren. The Catholic church, however, found that John Huss had become a national idol of the Bohemians and so they tried to displace him by introducing another saint, a new one, St. John of Nepomuc. This is the legend they got up to make him the

saint over against John Huss. When King Wenzel IV, of Bohemia, in 1383 commanded John of Nepomuc, who was a priest, to betray the secret of the confessional he refused. For this he was thrown from the Charles-bridge (Carlsbrücke) at Prague into the rapid waters of the river Moldau. His body, says their tradition, in spite of the currents, floated under the arch of the bridge with five brilliant stars hovering over his head. For this faithfulness to the Romish confessional, he has been made the Catholic saint of Bohemia. But the Catholics have never been able by this legend to displace John Huss in the affections of the Bohemians. Indeed many a statue of John of Nepomuc is only John Huss's statue with a halo and five stars about his head. The Catholics with all their wiles have not been able to draw the affections of the Bohemians as a race from John Huss. Though the most of them are Catholics in religion they are Hussites politically.

Although John Huss lived before the Reformed Church was founded, yet we have placed him here, because his life is the key to the religious history of Bohemia. And, indeed, we believe that if he had lived in reformation times he would have joined

the Reformed, for he was a believer in predestination.* But in the reformation, the Hussites were at first especially drawn to Luther. This was natural as Luther's reformation was near to them, while the Reformed were far away. They rejoiced to find that a successor of John Huss, of whom Huss had prophesied, had now arisen in Luther. Their students began going to Wittenberg to study. But gradually the Brethren began to be dissatisfied with Luther and his reformation, especially because of their lack of church discipline, on which the Brethren laid particular stress. As a result they began to incline more and more toward the Reformed as they learned to know more about them. They were especially pleased with the importance that Bucer and Calvin laid on church-discipline. Hence their students later attended the Reformed universities as Heidelberg and Geneva. The simplicity of the Reformed worship also appealed to them more than the Lutheran mode of worship with its altars and crucifixes. But they never joined the Reformed church as did the Waldenses. Indeed they dared not join any foreign church; for

*See "Alte und Neue Böhmishe Brüder," Vol. III; Kurtz also grants this point.

even for coming into friendly relations with foreign churches like the Lutheran and Reformed, they had to endure religious persecutions.

There came a time, however, when the Hussites came into direct contact with the Reformed Church. This occurred when in 1619, the Bohemians, after throwing the two royal councilors out of a window of the palace at Prague, into a garden fifty feet below, where they escaped death by falling on a dung-heap, elected Elector Frederick V. of the Palatinate, as their king. He was only twenty-four years of age, but then he was the son-in-law of the King of England, James I. He accepted and entered Prague in pomp October 21, 1619. He introduced Reformed worship in Prague alongside of the Hussite worship. Frederick's court preacher, Scultetus, cleansed the cathedral at Prague of its Catholic crucifixes, altars, pictures and statues. His puritanic reforms were so radical as to cause opposition. He wanted also to put away the great crucifix on the Carls-brücke, which had been sacred to the Bohemians for centuries,—a sort of national emblem, but he was prevented.* But Frederick

*A carved wooden board in the chapel of St. Wenceslaus shows Scultetus cleansing the cathedral.

reigned only about a year and was named the "Winter-king." For his rival to the Bohemian throne and also his emperor, Ferdinand, marched an army against him. They met in decisive battle November 8, 1620, at the White Mountain, a few miles west of Prague. Frederick with his family was compelled to flee.* With Frederick fell the Reformed church of all that region.

On June 21, 1621, occurred the final tragedy of that defeat of the White Mountain. In front of the city hall at Prague at 5 A. M., twenty-seven of the leading Protestants of Bohemia were led out and beheaded. Some were Hussites, others Lutherans, others Reformed. They had spent the night in exhortation and prayer. Relying on Psalm 86: 17 "Thou wilt show me a token of good," they had prayed that God would give them some sign that they had not displeased him. To their great joy, as the sun rose, a most beautiful rainbow appeared. Some fell on their knees, some clapped their hands and some shouted for joy. One bade them think of Noah's rainbow, another of the rainbow of the

*Frederick's flight over the bridge and through the streets of Prague is represented in a quaint wood carving in the cathedral at Prague.

book of Revelations around God's throne as the sure sign of the Lord's coming to judge the quick and the dead. The heads and hands of twelve of them were nailed on the east tower of the Carlsbrücke at Prague as a warning to all Protestant heretics. For ten years those ghastly weather-beaten bones hung on that tower until the Saxon army captured Prague in 1632 and reverently took them down. Strange to say the sword which was used to cut off the heads of those martyrs turned up 257 years later (1878) in distant Edinburgh. On it was found engraved, the names of the victims and on the hilt the initials of the executioner.

And now began a reign of terror in Bohemia—a killing time. The Emperor Ferdinand ordered all to become Catholics or leave the country. Thirty thousand of the best families left the country and found homes elsewhere mainly in Prussia. The population of which, in 1618, only one-fortieth was Catholic, was reduced from three million to one hundred thousand. As the Protestant pastors left, the Catholic priests came in, especially the Jesuits, those great missionaries of the Catholic Church. The Protestant churches were changed to Catholic. The Protestants were driven to Catholic worship

and their children were forced to Catholic schools. None but Catholic baptisms or marriages were recognized. The Catholics took away the Bibles and burned the Protestant books. One Jesuit boasted that with his own hand he had burned 60,000 Protestant books. To preserve their Bibles, they hid them in coffins and in hollow trees; yes, in the sheets of mothers lying in child-birth. A number of baked Bibles have come down to our time. These Bibles, when the Catholic officials came to the house, the Protestants put into the dough of a loaf of bread and thrust it into the oven for baking. In that way the book was preserved, though like Daniel, it often came out of a fiery furnace. The loss of a Bible, says Dusek, one of their present ministers, was counted one of their heaviest afflictions, because as there were no Protestant ministers, their Bibles were their only comforters. No one needed to pay bills to Protestants and there was no place to bury them, as their bodies were not permitted in the graveyards. Perhaps the most awful story of their dragonades was when the soldiers made all manners of noises at the birth of a Protestant child so as to torment the mother; or when, having bound her to a stake, they

laid her babe at her feet, refusing to give it to her (though its cries for food must have almost broken her mother-heart) unless she became a Catholic and had it baptized a Catholic. The extirpation of Protestantism was pursued with as much keenness as the extirpation of wolves in England, in the days of the Tudors. Each Jesuit's fame depended on the number of his converts.

Such were the awful persecutions for a century and a half. Comenius, the great educator of the Brethren, was driven out (1627). A party of the Moravians, driven out, settled in a part of Saxony, where Count Zinzendorf gave them an asylum. They there accepted his creed, the Augsburg Confession and he in turn accepted their faith and became the regenerator of the Moravians. Their new founder impressed on them a somewhat new character as in pietism and missions.*

*The Hussites in Germany split into several parties. The first was the Moravians of Zinzendorf's land. These, by having lived so long in Germany, have become more German than Bohemian in type, and do not represent the old Bohemian spirit. The second party in Germany became Reformed as in Poland, Silesia and eastern Germany, where a number of Reformed churches are made up of these former Hussites. The

Such was the night of darkness that hung over Bohemia until the Edict of Toleration, October 13, 1781, by Emperor Joseph II. It was supposed that Protestantism had been entirely suppressed in Bohemia, certainly the severity and length of the persecutions were enough to have entirely destroyed it. And yet when the Edict of Toleration was issued, a wonderful event occurred. Thousands of secret Protestants appeared. Within two years 90,000 left the church of Rome, 66,000 of whom became Reformed. The Protestant church of Bohemia, like her Lord, had a resurrection, and by the end of 1783 thirty-three congregations had been already organized.

A touching story is told of Bishop Haj of Koniggratz, to whom a peasant came to ask back the Bible taken from him years before. The bishop, greatly touched by the peasant's conversation, not only gave him back his Bible, but asked for his blessing. The peasant, laying his hands on the bishop's head, besought that God would give him all the gifts of the Holy Ghost. The bishop declar-

third consists of a number of congregations in Germany that became neither Reformed nor Lutheran nor Moravian, but remained simply Hussites.

ed he was more greatly moved by this than even by his ordination.

At the Edict of Toleration, Emperor Joseph II stipulated that those who became Protestants must become either Lutheran or Reformed. Having been without ministers, for so long, the Protestants had to look to other denominations for ministers. At first Lutheran ministers came among them, but their priestly manners and their crucifixes and ornate form of service did not suit the taste of these simple-hearted peasants, who wanted no relics of Catholicism. A few Reformed ministers came over from Hungary, but they had great difficulty with the language, for there was as great a difference between the Bohemian and the Hungarian languages as between the French and the German. Their method of preparing their sermons was at first very laborious and unsatisfactory. They would prepare their sermons in Latin and then by means of a Latin-Bohemian dictionary translate them into Bohemian. But the Bohemians were so hungry for Gospel truth, that they were glad to get it even by that sort of preaching. And of course in a few years these Hungarians became proficient in Bohemian and began raising up a native Bohemian

ministry. But the Bohemian Reformed church has never forgotten this self-sacrifice of these early Hungarian pastors. A number of their descendents are now in the ministry and are highly honored for their father's sake. They are spoken of as "of the House of Aaron," as Šzalatney, Nagy and others. As the result of this work of these early pastors, three-fourths of the Bohemians, who became Protestant, entered the Reformed church, the rest becoming Lutheran.

Since the Edict of Toleration the growth of the Reformed in Bohemia has been slow but steady. They had gotten only toleration not religious liberty and labored under many disadvantages. At first they were refused the right of burial or the right to have schools, but progress in these directions has been made, although much yet remains to be done. For Catholic hymns and prayers are still used in the schools, which many of the Protestants have to attend. The whole school system is permeated with Catholicism. When we were in Prague, attending the Reformed Conference in the summer of 1906, we found that Protestants were still compelled to take off their hats when the Pyx was carried through the streets. If the Edict of Toleration

brought toleration in 1781, a further step was gained in 1849, when Protestants were given civil equality with the Catholics. This led to greater progress on the part of the Protestants. Before, under toleration, only two new congregations had been added to the fifty-five at the beginning of the nineteenth century. Since 1851, thirty congregations have been added, together with fourteen filial congregations.

In 1866 occurred a very significant event in the history of Europe. Prussia defeated Austria and transferred the balance of power in Germany from Catholic Austria to Protestant Prussia, which has since raised herself to be the head of the great German empire. Thus Catholicism lost its controlling power in Germany for which she had fought for more than three centuries. And where did that defeat of Catholicism take place? Ah, here is one of the strange revenges of history. Just as in France where Sedan and Metz (former Reformed strongholds, but where the Reformed had been driven out) marked the place of France's defeats, so here, right in Bohemia, at Sadowa, the seat of her greatest persecutions, Protestantism gained her great victory and broke the Catholic power. Among

the soldiers who fought Austria, were many descendants of Bohemians, who had been driven out of their land. They were "Daniels come to judgment." And it is said a Protestant church sprung up at Sadowa from the tombstone of a Protestant, whose family had inscribed on it some Bible passages.

To-day there is in Bohemia, one of the most Evangelical of the Reformed churches on the continent. Formerly there was some rationalism among its ministry but there is none now. She has adopted the Heidelberg Catechism. She now numbers 87 congregations and 120,000 adherents. In Prague, there are now two Reformed churches, St. Clements, of which Rev. Mr. Soucek is pastor. Over the pulpit of this St. Clement's church is the Hussite emblem of the cup and the book, referring to the use of the Bible and the wine at the Lord's Supper, which were the points claimed by the Hussites. The other church is in the Crown street of the Royal Vineyard, a suburb of Prague. Much of the money raised by the Presbyterian and Reformed Alliance between 1880-90 went into this church, as the pastor of the St. Clement's church was at that time a rationalist; so that there might

be one Evangelical Reformed church in Prague. But since that time the rationalist has died, and all the Reformed ministers in the denomination are now Evangelical.

One of the early pastors of the St. Clement's church was named Kossuth. Under him the church grew so rapidly so that in five years between eight and nine hundred had left the Catholic church. For his activity he was arrested and imprisoned in the Hradschin in 1852, for about a year, and then compelled to go into exile in Germany. If this noble church of the martyrs, which in spirit as Bohemian nobly represents the old Hussite movement, were better supported by the larger, richer Reformed churches, she would be able to do a far greater work. She especially needs assistance financially and educationally. She needs a theological seminary for the training of ministers, her university being far away at Vienna. And for years there has been no Reformed professor of theology at this university.*

Thus there are many sacred places in Prague.

*There is a Free Reformed church in Bohemia founded by the American Board, but it is Congregational, not Presbyterian and Reformed.

The memorials of the Hussites are the Bethlehem Platz and Huss house, the Teyn church and the picture of Huss before the council at Constance in the city hall; also the place in front of the city hall where the martyrs were put to death in 1621, —the east tower of the Charles-bridge, where their heads and hands were nailed. One of the most interesting places is the splendid Bohemian Museum in which there is a magnificent collection of manuscripts and books of Huss, Ziska, Comenius and others. We were quite surprised at the art displayed by the Hussites as we had supposed them a plain country-folk. They evidently were of the best classes of society. The cathedral and palace at the Hradschin where the Winter-king lived, are worth a visit, as is also the Deer park, west of Prague, in which is the castle, shaped like a six-rayed star, from which a fine view can be had over the battle field of White Mountain. A visit to Tabor and Kuttenberg repays the time taken for it.

CHAPTER VII.—ENGLAND, WALES AND IRELAND.

THERE are sacred places in the British Isles as well as on the Continent of Europe.

The doctrines of Calvin gained great influence there, conquering large parts of them. Even before the reformation, in the early history of Christianity there, British Christianity was simpler, more spiritual and evangelistic than the Romish type of Christianity, as was shown by the Culdees and Columba at Oban in Scotland and Patrick in Ireland. These British races were liberty-loving by nature and were thus prepared ultimately to rise against the despotism of Rome. Wicklif, the morning star of the reformation, might be called Reformed in his emphasis on the Bible as the rule of faith, which was the great peculiarity of the doctrines of the Reformed churches. If so, then Oxford, where he taught, and Lutterworth, where he was buried, become sacred places.

But it was in the days of the reformation that the doctrines of the Reformed gained power there. Indeed, so great was its power, that the Episcopal or Anglican Church of England received the name,

"The Reformed Church of England," which is even to this day its legal name, though discounted as much as possible by its ritualists, as the name is a perpetual protest against Catholicism. The reformation in England produced few leading theologians, as it was at first political rather than religious, so prominent continental theologians were invited to England, as Bucer to Cambridge, and Peter Martyr to Oxford. These in their controversies for low-church views of doctrine and of rites prepared the way for the future influence of the Reformed. Cranmer, though he came first into association with Lutheranism in Germany, even marrying the niece of Osiander, yet became a Calvinist in his doctrine of the sacraments. And Ridley and Hooper with him were Calvinists in their views. When the Forty-two Articles of Faith, the original of the present creed of the Church of England, the Thirty-nine Articles, was adopted, it was Calvinistic, not only on the sacraments but also on election, which it mentions, though it does not refer to reprobation. But Cranmer and Ridley and Latimer, were burned at Oxford by Bloody Queen Mary, 1556. Though they were Episcopalians in their views of church government, yet

they were Calvinists in doctrine. And so the "Martyrs Memorial," at Oxford, which marks the place of their burning, becomes a sacred place to the Reformed as indeed to all Protestants. In that persecution Bucer's body, which had been buried at Cambridge, was exhumed and burned.

But just before the Marian persecution there occurred an event at London, which marks one of the most important of the sacred places of the Reformed. It was the organization of the Church of Austin Friars. The first congregation to have fully developed Presbyterian church-government was this Dutch Reformed church. This church, however, was composed of people of many languages, of Dutch, Germans, Walloons and Italians who were refugees for Protestantism's sake from the continent of Europe. To them, in 1550, was given the church of the Augustinian Friars, later called the church of Austin Friars, located behind Draper's Hall, in the very heart of the old city of London. If Zurich and Geneva were the birth-place of the Reformed doctrinally, this was their birth-place in complete local organization. The first congregation formed along purely Presbyterian lines was founded here by John A'Lasco, the Polish

reformer. This congregation was not under a bishop and so Lasco had a free hand in organizing it according to Biblical lines. The church officers were elders, deacons and doctors, the duty of the latter being to foster the study of the Bible. He introduced the distinction between ruling and teaching elders, the elders being equal with the minister. The congregation elected these officers. Lasco improved on Calvin in church-government; his was democratic Presbyterianism, Calvin's aristocratic Presbyterianism. Calvin's did not aim directly at separation of church and state, Lasco's was separate from the state. Calvin often gets credit for what Lasco has done for our present presbyterial church government. Lasco was really the founder of Presbyterial government in the congregation. Lasco also introduced the simple Reformed worship, drawing up a liturgy which is especially noticeable by its departures from the Prayerbook of the Anglican church. He set aside pictures, candles, altars, bells, the organ and kneeling at the communion, the latter as savoring of idolatry. The minister wore no robes or vestments. Another peculiarity of this congregation was its prophesying, or prayer-meeting, thus laying the basis for future

Puritanism in England. But he and his congregation were driven out when Bloody Queen Mary came to the throne and they sailed from Gravesend September 17, 1553, for Copenhagen, and Germany. Later, when Queen Elizabeth came to the throne, the church was again given to the foreign refugees and is now the Dutch Reformed church of Austin Friars, and Dutch worship is held there on Sunday mornings.

The Marian persecution threw the English reformers into the hands of the Reformed on the continent. It drove the leaders of the reformation to the continent where they found an asylum, as at Zurich with Bullinger. He took some of them into his own family and opened an English theological seminary for their young students. They also found an asylum at Geneva where Calvin gladly welcomed them. The result of their stay on the continent was that when they came back to England, most of them had become deeply imbued with Reformed views. The "Zurich Letters," which contain the correspondence, reveal that they had low views of episcopacy. They even granted the validity of Presbyterial ordination. The influence especially of Bullinger, became very great. In Eng-

land his works were circulated and translated. His theological works being used as a text-book on theology at Oxford University for many years. But gradually the stricter theology of Calvin became more influential than Bullinger's. And his works both Latin and English, had a large circulation. The Anglican church divided into two parties, Prelatists and Puritans, high-churchmen and low-churchmen. The low-church part in the Anglican church, or the Puritans, as they were called, gathered around the continental Reformed doctrines of Bullinger and Calvin.

But some of the Puritans finally became wearied at their failure to gain greater purity of doctrine and worship in the Anglican church. It was led by Thomas Cartwright. They organized the first Presbytery at Wandsworth, in 1572, then a few miles southwest of London, but now one of the suburbs of London, so that Wandsworth becomes another sacred place for the Reformed.

Thomas Cartwright, the founder of Presbyterianism in England, was born 1535, and studied at Cambridge, becoming later professor of theology there in 1569. But his lectures on the Acts became so popular that he attacked the prelatic party

(who upheld the Episcopacy), which was led by Whitgift. He was therefore dismissed from his professorship the next year. He went to the continent where he conferred with Beza, but returned in 1572. He now contended that as there had been a reformation in the church in doctrine, there was need also of a reformation in government and discipline, so as to make it conform to the New Testament ideal. Threatened with arrest he went to the Netherlands. In 1585 he had returned to London without royal permission and was cast into prison, but powerful friends as the Earl of Leicester, gained his release, and he was made master of a hospital at Warwick. There he introduced free prayer into the worship by using it before the sermon. In 1590 the book of Discipline drawn up by him, had been subscribed by 500 ministers and in 1588 adopted by a provincial synod at Cambridge, after being approved by all the classes (as they then called their presbyteries), in Warwickshire. He was again imprisoned but released in 1592 and went to the island of Guernsey, where he died in 1603.

Cartwright's connection with Cambridge calls attention to the fact that Cambridge has been a sacred place for Puritanism and Calvinism. Cam-

bridge was the university that stood in the main for low-churchism and Puritanism, while Oxford has stood in the main for ritualism. There is a saying in England that "Cambridge bred the founders of the English reformation and Oxford burned them." Cambridge was especially the Puritan university. Two of its colleges were founded especially for the promotion of Puritanism, Emanuel and Sidney. When Emanuel was founded by Sir Walter Mildmay, Queen Elizabeth charged him with founding it as a Puritan foundation. In 1603 a writer states the Puritan peculiarities, that while the other colleges use the prayerbook, Emanuel has its own service—its scholars did not wear surplice and hoods like the rest of the colleges, and they did not fast Fridays and they sat at communion. No wonder it was called a Puritan college! It was from this college that many of the leaders of Puritanism in New England came, as John Cotton and Harvard, who founded Harvard University; for it is to be remembered that while the Pilgrims were Congregationalists, the Puritans of New England were Presbyterian in their form of church government. The Calvinistic doctrines were taught at Cambridge. Such being the association of Puritanism

and Presbyterianism with Cambridge it is very proper that the Theological School of the present Presbyterian Church of England is now located at Cambridge.

The next prominent Reformed place is Westminster Abbey, where the Westminster Assembly was held 1643. It was composed of 151 members, of whom only six were Scotch. Rev. Dr. Twisse opened it by a sermon in Westminster Abbey on July 1. The business then proceeded in the chapel of Henry VII, in Westminster Abbey. There were three parties in that Assembly, the Erastians, who held that the church should be joined to the state and the state have power of discipline. The second party were the Congregationalists, the third were the Presbyterians. The problem was which would control the Assembly. The Assembly had 1,163 sessions and the Presbyterian party gained the victory.

An interesting tradition of this Assembly is that the committee charged to prepare a catechism paused when it came to preparing an answer to the question, What is God? and the youngest member of it, but one of the ablest, Gillespie, replied in the beautiful and comprehensive answer of the

Shorter Catechism. But recent investigations seem to show that this tradition is not true as several of its phrases were embodied in a catechism of 1645, yes, some going back to the Swiss reformer and catechism writer, Leo Juda.

But although the Erastians were defeated in the Westminster Assembly, they were victorious in parliament. The Westminster Confessions were never adopted in England as the official creed of the church, as in Scotland, although parliament ordered (1646) that elders be appointed in every congregation. As a result Presbyterianism swept over England. In 1648 all parishes, except chapels of the king and of the peers, were under Presbyterian government and London was divided into twelve presbyteries. It was then "Presbyterian London." The first provincial synod met at the convocation house of St. Paul, 1647, and other synods were organized. Presbyterianism for seventeen years, 1646-1663, became the established religion of England.

But the revolution under Cromwell put an end to this, for the Presbyterians protested against the execution of the king. Finally the Act of Uniformity forced 2,000 ministers, of whom 1,500 were Presbyterians, out of the church on St. Bar-

tholomew's day, 1662. And for 23 years Puritanism and Presbyterianism were illegal in England. Among those who were thus driven out of the church were some of the strongest ministers, as Baxter, Howe, the Calamys and the Henrys.

Richard Baxter was minister at Kidderminster (eighteen miles southwest of Birmingham) and transformed the whole community. In 1660 he left Kidderminster for London, preaching before the House of Commons at St. Margaret's church, Westminster, April 30, 1660, and before the Lord Mayor and aldermen at St. Paul's, May 10, of that year. He welcomed Charles II back and the latter offered him the bishopric of Hereford, which he declined. After being driven out of the Anglican church in 1662, as he persisted in preaching, he was imprisoned twice, Judge Jeffreys treating him with great brutality at his second imprisonment. Philip Henry, the father of Matthew Henry the Commentator, was also one of the ministers driven out and imprisoned at Chester castle. His son, distinguished for his commentary on the Bible, was pastor of the Presbyterian church at Chester in 1687, remaining there 25 years, then removing to Hackney, London, 1712, and dying two years later.

Then came the Toleration Edict of 1689, when

William and Mary had become king and queen of England. There were then 800 Presbyterian congregations in England, 40 in London alone. The eighteenth century brought to the church the blight of rationalism, because subscription to the Westminster standards was not enforced. The result was that especially in southern England, Presbyterianism and Unitarianism became synonymous. This laxity of doctrine led to laxity of discipline and government. At a meeting at Salter's Hall, London, the Calvinists and Evangelicals were outvoted by the Unitarians by a vote of 57-53. As a result most of the denomination went over into Unitarianism. In 1850 there were 217 Unitarian congregations. And to-day in the religious advertisements in the London newspapers, one will often see a "Presbyterian (Unitarian) church." These are the old Presbyterian churches, who have gone off into Unitarianism. But the Northumberland Presbytery, in the north, remained faithful and excluded Unitarianism.

The present Presbyterian Church of England is composed of Scotch settlers in England, to whom the relics of the old Presbyterian congregations of England joined themselves. In 1876 the different

branches of the Presbyterian churches organized into a synod at Liverpool, though the Established Church of Scotland still retains about a dozen congregations in England. The Presbyterian Church of England has 356 ministers, 350 churches and 85,000 communicants, and is a well-organized, aggressive and influential church.

Wales has its Calvinistic Methodist Church, at once Calvinistic and yet Methodist. In its congregational organization, it is Methodist, but in its representative upper church-government and in its doctrinal standards it is Calvinistic. It grew out of a great revival in Wales beginning 1735-6, through Howell Harris, a layman, and Daniel Rowlands and Howell Davies, curates of the Anglican church. It was really a movement within the Established Church of England for more spirituality, a new development in the Puritanism of that church, as Presbyterianism had been a century and more before. Its first society was organized at Erwood, in Brecknock County, in 1736, and its first General Assembly at Watford, County of Glamorgan, January 5-6, 1642. If John Wesley led to the formation of the Methodist Church, Whitfield, the great evangelist of the eighteenth century,

led to the formation of this Welsh Calvinistic church. He was made moderator of the Watford Association. Whitfieldism left its impress on this church as Wesley did on the Methodists. The Church, like him, has been Calvinistic and adopted a creed like the Westminster Confession and the Thirty-nine Articles of the Church of England, which is Calvinistic in its statements. Another great revival in 1762-3 added to its prosperity.

But it was the coming into that church of Rev. Thomas Charles of Bala, that gave new vigor to the church. He made long preaching tours over all of North Wales, instituted circulating schools and Sunday schools and at his own expense he trained teachers.

Bala is the great sacred place of this Calvinistic Methodist church. Here Rev. Mr. Charles lived, and it is now the seat of their college and theological school. It was here that occurred that incident, that led to the founding of the British and Foreign Bible Society. Mary Jones, born 1782, was the daughter of a poor weaver, living at the foot of Cader Idris. As she attended Sunday school, the longing to possess a Bible of her own greatly took hold of her, for Bibles were scarce and expensive

in Wales in those days, the nearest one being two miles off. She determined to save money enough to buy one, and after years of saving had enough gathered to purchase a Bible. She then, sixteen years old, walked all the way to Bala, twenty-five miles away, bare-footed, carrying her boots, to put them on just as she arrived outside of Bala. She called on Rev. Mr. Charles and told her story. Regretfully he told her that all the Bibles had been sold except one or two copies that he had retained for friends. She wept bitterly at this disappointment. He could not withstand her tears and gave her one of the promised Bibles. She went home, lived to a great age and had the Bible she bought at Bala at her bedside when she passed away. On December, 1802, Rev. Mr. Charles told the story of Mary Jones to the Religious Tract Society, at London, to show the great hunger of Wales for the Word of God. On hearing him the secretary of the society said, "Surely a society might be formed to provide Bibles for Wales, and if for Wales, why not for the world?" This led to the foundation in 1804, of the British and Foreign Bible Society, the earliest and greatest of the world's Bible Societies. It began its work by printing the Bible for Wales.

When the first wagon-load of Bibles, in 1806, came to Wales, it was received as the Israelites received the Ark of the Covenant. The people, with shouts of joy, dragged it into the city. Wales has ever been the land of the Bible and it has been said that there is not an infidel book in their language. Thus it has been true to one of the cardinal doctrines of the Calvinists, the supremacy of Scripture. The Calvinistic Methodist Church of Wales now numbers 1,442 congregations, 955 ministers and 186,000 communicants.

Ireland, too, has its representatives of the Reformed faith in the Irish Presbyterian Church. Northern Ireland was settled by Scotland, who brought their Presbyterianism with them. The first presbytery was formed at Carrickfergus in 1642, and by 1647 there were thirty ministers in the province of Ulster. When King Charles II was restored, many of the Presbyterian ministers were ejected from their parishes. The "Solemn League and Covenant of the Church" was burned in the principal towns by hangman. Persecution continued until William and Mary became rulers of England.

As far as we are able to see, the main sacred

places of the Irish church are Carrickfergus, where the first presbytery was organized, Derry or Londonderry and the battlefield of the Boyne. Derry became the centre of the church, although it is now surpassed in size by Belfast. But the seige of Londonderry has made it a sacred place to the Irish Protestants. On December 7, 1688, a few apprentice boys at Derry seized the keys of the city and shut the gates, because of a report that the Catholics would rise and murder the Protestants. Derry thus became the refuge for the Protestants of the province. It was besieged (1689) by King James with his Catholic army and made a brave defense for 105 days against an overwhelming force. A British frigate broke the boom that was stretched across the river Foyle, and two vessels, laden with provisions, entered the city and saved it from famine. The following night, October 31, the army of King James retreated. In consideration of their gallant conduct, King William ordered \$60,000 to be paid annually to the Presbyterian ministers as a royal gift, which was continued to be done until 1870.

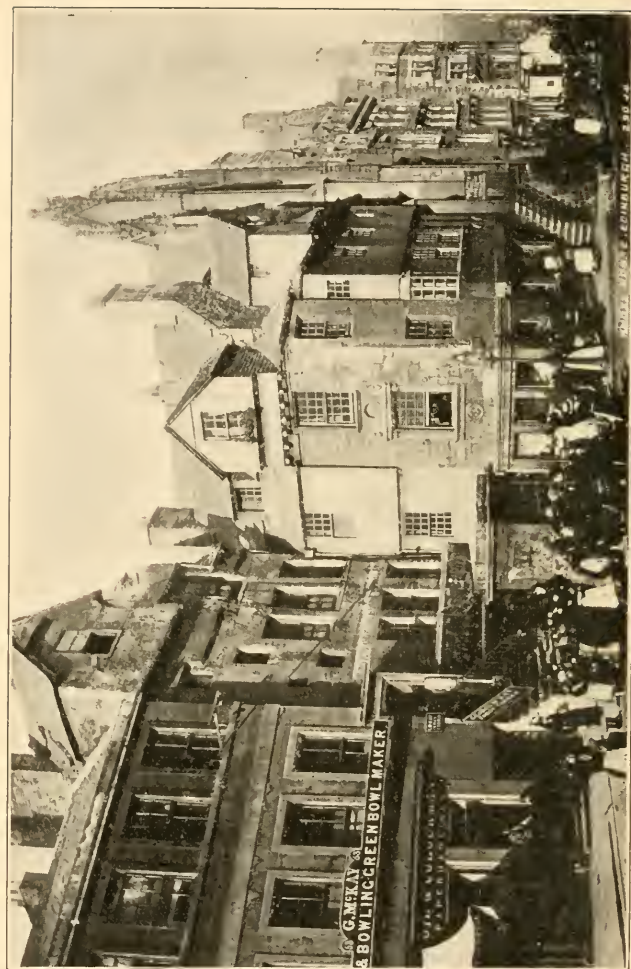
The battle of the Boyne, July 1, 1690, was the great final contest between Protestantism and Cath-

olicism in the British Isles; indeed not in Britain alone, but for all Europe. For the Catholic powers of Europe, led especially by King Louis XIV, of France, were getting ready to do what they had tried to do in the Thirty Years war, namely, to crush out Protestantism. But the battle of the Boyne was the first thunderclap in the shape of a defeat to their plans and, except in western Germany, they never went any farther. But if the Protestants had been defeated at the Boyne the Catholic prince would have moved toward the introduction of interims in Europe as they had done in the Thirty Years war, which were only the prelude to the utter destruction of Protestantism.

This battle of the Boyne is also significant because in it occurred one of the striking revenges of history that have so often appeared against France for her driving out of the Huguenots in 1685, by the Revocation of the Edict of Nantes. At the battle of the Boyne France's troops, who formed part of King James' army, were defeated by one of those Huguenots, whom France had cast out. Louis the Great had put into the hands of his enemies his greatest general, Marshal Frederick of Schomberg. When William, Prince of Orange,

went to England to assume the throne, he asked the Elector of Brandenburg at Berlin to loan him his general-in-chief, which he did, and Schomberg went to England as commander. The battle was very fiercely waged. And in it, just as Schomberg called the attention of the Huguenot troops of his army to the French corps in the Catholic army, and had said, "You see there your persecutors," he was wounded and shortly after killed. The Irish army was completely defeated and James sailed for France, giving up the struggle for the English throne. A Huguenot saved the day. Marshall Schomberg is buried in St. Patrick's cathedral, Dublin.

In 1690 a General Synod of Ulster was organized at Belfast, making Belfast the fourth sacred place of this church. Belfast, with its many congregations, now is the great centre of the Irish church. That Irish Presbyterian church now has 105,000 communicants, the Reformed Presbyterian, 3,800, and the Original Seceders, 1,200. These make up the Presbyterian strength of Ireland.



KNOX HOUSE AT EDINBURGH

CHAPTER VIII.—EDINBURGH.

THIS picturesque, romantic city of the Scots has been so often described, in the beautiful language of both prose and verse, that one would be presumptive who should attempt the task anew, without reference to the glowing sentences already penned and printed.

Dr. Thomas Guthrie, of eloquent utterance, whose home and pulpit were in Edinburgh, for the latter half of his life, found daily enjoyment in the craggy heights and classic beauty of the "Grey Metropolis of the North." When visitors from other lands were his guests, he delighted to point out to them the unique features of the scene.

His own words were these :

"Ere the heat of the day has cast a misty veil upon the scene, I take a stranger, and, conducting his steps to yonder rocky rampart, I bid him look. Gothic towers, Grecian temples, palaces, spires, domes, monuments and verdant gardens, picturesquely mingled, are spread out before his eye: wherever he turns he finds a point of view to claim his admiration. What rare variety of hill and hollow! What happy combination of mod-

ern and ancient architecture! Two distant ages gaze at each other across the intervening valley."

The Castle rock is the point of vantage which is indicated. Lord Macaulay suggests a comparison between Edinburgh and Florence, in the generation preceding the Protestant Reformation and in his own time, and finds the reason for the incomparable progress and development of the northern city, "owing less to climate, soil and the fostering care of rulers," in the enthronement of Protestant principles in the hearts and lives of her people.

Professor Wilson, "Christopher North," sings the picturesque beauty of the "Scots' City of the Seven Hills" in noble verse:

"Queen of the unconquered North!
Stately thou sittest on thy mountain throne,
Thy towers and temples like a cloudy sky;
And scarce can tell what fabrics are thine own,
Hung 'mid the air-built phantoms floating by."

But upon no stranger or son has the charm of Edinburgh's solemn yet seductive beauty exercised so strong a spell as upon the sympathetic soul of Sir Walter Scott, whose passion was to praise her in story and in song. It was "a ruling passion strong in death." Even in "his last illness, when

the great intellect was already under eclipse, he constantly recalled sights and scenes in the 'High Street and Canongate,' every ancient building of which he knew so well."

His "Marmion" brings back the Poet's vision from Blackford Hill, of the fair scene immediately at hand and the outlook to

"Where the huge castle holds its state,
And all the steep slope down,
Whose ridgy back heaves to the sky
Piled deep and massy, close and high,
Mine own romantic town."

His romance of Midlothian has invested the heart-shaped chiselling in the pavement near St. Giles and the grave of John Knox, where the Old Tolbooth used to stand, with an immortal interest, and, none the less, do the Castle, the Cathedral, and Holyrood where "his Mary Stuart haunts all the rooms" and still seems "to go up and down those worn, stony stairways," and Heriot's hospital and many another show spot of the old town hold the attention and imagination of the tourist, because interpreted by the fascinating pages of the "Wizard of the North."

As in the country beyond, "the lochs and moun-

tain, bracken and heathery moors all give back to us the echo of the one name,"—so Margaret J. Preston, the American poetess, tells us; and she exclaims "what were beautiful Scotland without Sir Walter as the interpreter of her legends and her history, of her sufferings and her glory!"—so the ancient city is alive again, after the fashion of her long gone years, when Sir Walter is one's guide.

Your cab-driver will fill you with wonder by minute knowledge of his works and of his associations with the city. He will let you "follow the limping boy to the high school" and take you in his company to the Grass-market and up and down the Canongate. He will take you to Castle street and to the house marked by Sir Walter's bust above the door, where, "with only a patch of shabby sky visible," he wrote the best of his novels; to Davie Dean's cottage, and if you wish, away beyond the limits of the city to Reuben Butler's school-room and the spot where Effie was wont to meet her lover; and if "the Heart of Midlothian" is in your mind, on your return, you will all but see grave yet gentle Jeanie walking down High street toward Douce Davie's humble home.

Before you part with Sir Walter you will wish to see the monument erected to his memory by a grateful city, forever proud of her illustrious son, in the new town, on the far-famed Princes street. It resembles "a Gothic spire, surmounted by many pinnacles, among which are niched some thirty of the principal characters of Scott's novels. Under the dome sits Sir Walter, wrapped in his plaid, in a brooding attitude, while Maida, his favorite dog, lies at his feet."

It is said that the architect of this noble pile, when a lad of twelve years, had been picked up by Sir Walter, as the great writer was driving one day among the Pentland Hills. Trudging along the road beneath a heavy burden, the boy was taken up into the carriage and was led into a kindly conversation which drew out his hopes and plans, and when he left the great man at his journey's end it was with a crown in his hand and a glow in his heart. From that hour his admiration for his benefactor became a passion. He studied architecture, and, when designs for the monument were submitted, his drawing was chosen. The pathetic part of the story is that he did not live to see completed the work into which he had put all his heart. Mrs.

Preston recalls this tale, as thus recited, and other facts and fancies I have given, in a charming little travel sketch, entitled "A Handful of Monographs."

The history of Edinburgh—Edwinsburgh, the named derived from Edwin of Deira, Saxon King, from its beginnings "amidst the mists of a hoary antiquity," to the present time is a thrilling story. In barest outline some of the outstanding features may be mentioned: Its association with King Arthur, the hero of romance, "the blameless King" of the Tennyson "Idylls," whose "head" was cut out in profile against the rocks of Salisbury Crags, and whom tradition pictures as worn out by protracted struggle with the Saxons, and as sitting to rest on the hill, on the spot still known as "Arthur's Seat," and witnessing the battle that checked the enemy's advance; the coming of Edwin and the founding of a village about the rock fortress; the union of Picts and Scots and their stand against Angles and Britons; the reign of Malcolm II (1005-1034); the reign of Malcolm III and of his beautiful and pious Queen Margaret, who sought to introduce culture and civilization among the rude people of the little realm and whose memory is pre-

served in the early Norman Chapel, near by the Castle, where she spent much time in prayer; the reign of King David I, whose deliverance from an infuriated stag on the day of the Holy Rood led to the establishment of the Abbey of the Holyrood, which in times of peace shared the honor of a royal residence with the Castle; the succession down to the age of Edward I of England, who took the castle in 1291, the capture of the castle under Robert Bruce; and the reigns of the kings, including that of David II, whose death in 1370 terminated the direct line of the Bruce,—all this must be passed by with merest mention.

Likewise, the better known story of the Stuarts, “a gay, accomplished, improvident race,” who made the city Royal Edinburgh indeed, extending and beautifying the town and raising it in the scale of national importance. A concise but clear outline of this history down to the fascinating narrative of the pathetic but guilty “Mary, Queen of Scots” and the “Union of the Crowns,” in her son, James VI, of Scotland, I of England, may be read in “Edinburgh” of “the Mediæval Towns Series,” by Oliphant Smeaton, or in “Edinburgh—a Historical and Topographical Account of the City,” by M. G

Williamson, both of which little volumes are beautifully illustrated.

In these books, too, the subsequent history of the Union of the Parliaments will be found—that bitter cup for many loyal Scots—the formal dissolution of the “Scots Estates” taking place in Edinburgh on the 25th of March, 1707, when the Earl of Seafield, the Chancellor, as he descended from his official chair, assuming a jocular air to veil his emotion, exclaimed: “Thus endeth an auld sang.” It meant the sinking of Edinburgh to the level of a provincial city in the kingdom of Great Britain. And for fifty years, her people passed through a period of profound depression and gloom. Not until the glory of her university arose, and “the brilliant coterie of literary men resident there had made her famous throughout the world, did she again lift up her head and seat herself once more on her throne, as the grey metropolis of the north.” In 1794, Thomas Jefferson reported to the legislature of Virginia that “the Colleges of Geneva and Edinburgh were the two eyes of Europe in matters of science.”

The still later history of the city, from the union of the kingdoms to the rebellion of 1745, under “Bonnie Prince Charlie,” of Scott’s song, which

came to an end on the bloody field of Culloden, where the hopes of the Stuarts of re-possessioning the throne of Great Britain were forever annihilated; and from the rebellion to the present time, may also be found in the volumes I have named, which, being inexpensive and portable, the visitor to Edinburgh will do well to have in his possession. I have used them freely in writing this sketch.

The literary associations of Edinburgh are of intense interest. In this respect, "Sir Walter," as his admirers love to call him, is pre-eminent. But the list of men of mind whose pens and tongues made the city enduringly famous is long and imposing.

Edinburgh is a "city of song," and a city of story, a city of philosophers, historians and essayists, from the days of William Dunbar, the Laureate of the reign of James IV (1473-1513), to our own days, when Robert Louis Stevenson, poet, novelist and essayist (whose birth and early life belong to Edinburgh, though lonely Samoa gave him his grave, after the heroism of his suffering years), wrote his fascinating pages, men of genius added the lustre of literary brilliancy to the glory of the city. Among the poets, Scotchmen rate high, after Dunbar, Alexander Scott, whose lyrics

"are still read with delight," Sir David Lyndsay, who occupied the place of the "people's poet," which Burns afterwards held, and whose satires against the vices and frivolities of the priests are said (who can quite believe this?) to have "done more for the reformation than all the sermons of John Knox," and Allan Ramsay, author of "The Gentle Shepherd," a poem "so true to nature and its simplicity that it found its way at once to the hearts of the people and few lowland homes in earlier days were without a copy of it.

Better known to us, of America, beside Scott and Stevenson, are Thomas Campbell, whose "Pleasures of Hope," James Graham, whose beautiful poem on "The Sabbath," and Robert Pollock, whose "Course of Time," our fathers and mothers read and quoted oft.

Of the philosophers, David Hume was a brilliant figure in the 18th century—often called "the Augustan Age of Scotland." He too was a great historian, as his well-known History of England shows.

He lived in Riddle's Court, where most of his history was written; also in what was known as Jack's Land, in the Canongate, and in James' Court, where he often regaled his friends with supper,

among them Adam Smith, author of "The Wealth of Nations," "Father of Political Economy," Adam Ferguson, Chaplain of the 42d or Black Watch Regiment, whose military service "gave great clearness to his account of battles in his History of Rome, and Dr. Hugh Blair, a clergyman of the High Church and professor of rhetoric in the university, the admiration of people of position and rank, to whom King George III, who read and admired his published sermons, gave a pension of 200 pounds a year." Hume was a sceptic, but not an atheist, and wrote his books of attack on revealed religion—so one of his brilliant contemporaries said, "from affectation and love of vainglory." The house in St. James' Court is now occupied by the Department of Foreign Missions, in the United Free Church offices.

Hume built a new house, near St. Andrew's Square, in the "New Town," and on the street, leading to Princes street, which had not then been named. One of the daughters of the chief baron got a workman to paint on the cornerstone of Hume's house, "St. David's Street." Hume laughed, when his attention was called to it, and said, "Never heed: many a better man has been made a saint before now."

Dugald Stewart, whose philosophy was formerly taught in nearly every college of the United States of America, to "defend the great truths of natural, and so supply evidence of revealed religion," was an Edinburgh man, and lived in a part of the old Whitefoorde House, not far from Holyrood. Thomas Chalmers, one of the "three mighties" in the Free Church (Candlish and Cunningham completing the trio), was "the first to bring the philosophy of Scotland into harmony with the evangelical faith of the nation." He was one of the most potent spiritual forces of his age.

Great historians lived and labored in the city. In the days of Queen Mary's reign, there was her reader and tutor, George Buchanan, the eminent Latin scholar, the "scholar of the reformation," "Scotland's Greatest Scholar," who admired the queen's ability and celebrated her marriage to Darnley, in verse, but afterwards, in his History, "condemned the unhappy queen in no measured terms." He had expanded the cause of the reformation.

In 1567, shortly after Mary was imprisoned in Lochleven, Buchanan, though a layman, was made Moderator of the General Assembly.

John Knox wrote history as strenuously as he preached in the pulpit of St. Giles, where he said, "I am in the place where I must speak the truth, and the truth I will speak, impugn it who so list."

William Robertson, elected principal of Edinburgh University, at forty-one, "took the reading world by storm with his "History of Scotland," his "History of America," and his "Charles V," to which was prefixed his "View of the State of Society in Europe to the Beginning of the Sixteenth Century," "the most valuable of all his works." He died in 1792. Dr. Thomas McCrie, the eminent ecclesiastical historian, was one of Edinburgh's great men of letters.

The "Old Edinburgh" of the middle of the 18th century was the centre of a brilliant literary world. It was the picturesque city of the wynds and closes, "of snug familiarity, when you could shake hands with your friends from your respective windows, on opposite sides of the closes," "when conviviality was a cardinal virtue" and so prolonged were the dinners of these men of letters that "one was apt to forget whether he was sitting at yesterday's dinner or to-day's."

Having taken these glances at romantic Edin-

burgh, the Edinburgh of history and the Edinburgh of letters, let us conclude our hasty survey of the enchanting city of the north with a view of ecclesiastical Edinburgh.

To the heart of the Scot the dearest institution has ever been the Kirk, and all that it represents. Space to write or time to read will not permit us to go back of that age when, as Mrs. Oliphant puts it, "Mary reigned at Holyrood and John Knox in St. Giles." The chief interest of the palace and Abbey of Holyrood centres in Mary, Queen of Scots, and her controversy with the Reformed Church, as represented by Knox.

Originally, Holyrood formed no part of Edinburgh, but was connected with the neighboring burgh of Canongate. Edinburgh clustered round the castle for protection, and Canongate-burgh about Holyrood, but, as time passed, the two burghs grew together and became one. At the Reformation, John Knox, preacher and pastor of St. Giles, was summoned to Holyrood for the famous interviews with the Catholic queen, in which she tried her best to intimidate and awe him, but in vain; and plied her exquisite art to flatter him to no better purpose. In a torrent of tears and tempest of

passion the beautiful queen stormed and railed at him, only to receive the undaunted answer, "I am neither earl, lord nor baron, in the kingdom, yet, madam, it appertains to me no less to forewarn of such things as may hurt it, if I foresee them, than it doth to any of the nobility." To the great preacher, "the prophet of the reformation," "one mass was worse for Scotland than a hostile army." Parliament was plastic in the hands of the queen, the nobles were ready to compromise. Yet Mary learned, to her bitter regret and chagrin, as Knox's acquittal, upon trial for treason, based on his bold utterances in St. Giles and his famous circular authorized by the general assembly of the church, proved. His brave and able defence won the day.

The proposed assassination of the Protestants in her realm, as in France, by which she hoped to be freed from her enemy, was thwarted by "the jealousy which arose between Mary and her husband; and the consequent murder of Rizzio turned the fierce currents of history into other channels, and Scotland was saved from the horrors of a massacre such as that of St. Bartholomew." The thrilling story takes on intensity of interest when one goes through the palace and sees Lord Darnley's

suit of rooms, the bed chamber with its pictures of Darnley, Queen Mary and John Knox, and the queen's apartments, the secret stairway, the passage at the entrance to her rooms where a brass plate marks the spot of Rizzio's death, the audience chamber where Mary had her historic "wars of words" with John Knox.

Within and without palace and abbey, the visitor will find much to hold his attention,—within, tapestries, pictures, armorial bearings, carvings and historic furniture; without, the king's park, the king's drive, St. Leonard's Hill, Jeanie Dean's cottage, with its fine view of Salisbury Crag, and the Dumbiedykes, long ranges of walls stretching toward Holyrood.

St. Giles cathedral stands in Parliament Square. Of all churches in Edinburgh it is the best known to citizens and visitors alike. Its location, its antiquity, its architecture and its inseparable association with the entire history of the city make it so. The original building was replaced in 1120 by a church of early Norman architecture, and this, in course of time, by frequent changes and additions, became the present gothic edifice. "In 1466, St. Giles was transformed from an ordinary parish

church into a collegiate charge, with a chapter to consist of provost, curate, sixteen prebendaries, a minister of the choir, four choristers, a sacristan and a beadle, in addition to the chaplains who served the various altars." The pope granted a bull placing it under his own jurisdiction.

The reformation swept away much that was inseparably connected with it. It was cleared of images, the famous image of St. Giles being thrown into the Nor' Loch, where it was customary to duck witches. Knox described the drastic measures: "Down go the crosses, off go the surplices, round caps and cornets, with crowns. The Grey Friars gaped, the Black Friars blew, the priests panted and fled, and happy was he that got first to the house, for such a sudden fray came never among the generation of Anti-Christ within this realm before."

"Melancholy as was its aspect, it was never deserted as long as Knox preached." His congregation numbered 3,000. There were no seats in the "choir" reserved for worshippers. Those who desired brought their own stools,—among them, at a later date, Jenny Geddes, who, on Sunday, July 23, 1637, when the attempt was made to establish the

English liturgy by the dean of Edinburgh, under the advice of Archbishop Laud, hurled her stool at the head of the dean and raised a riot and an outburst of popular indignation, not confined to Edinburgh, which outburst forced the withdrawal of the liturgy. Episcopacy was abolished and St. Giles became again a parish church. On the floor of the Moray Aisle is a brass tablet on which is inscribed: "Near this spot a brave Scotch woman, Janet Geddes, struck the first blow in the great struggle for freedom and conscience."

At the beginning of the sixteenth century, more parish churches being required, the idea was adopted of cutting up St. Giles into sections and utilizing each as a parish church. The choir was converted into the High Church, frequented by those of "dignified, aristocratic flavor approaching somewhat to prelacy, sound church-and-state men who did not care so much for the sermon as for the gratification of sitting in the same place as his majesty's lords of council and session and the magistrates of Edinburgh." The old church in the centre was frequented by "people who wished to have a sermon of good divinity about three-quarters of an hour long, and who did not care for the darkness

and dreariness of their temple." The Tolbooth church (taking its name from the Tolbooth or city jail near by) was the peculiar resort of "rigid Calvinists who loved nothing but extempore evangelical sermons and would have considered it sufficient to bring the house down about their ears if the precentor has ceased for one verse the old hillside fashion of reciting the lines of the psalm before singing them." (*Traditions of Edinburgh*). In 1829, a partial restoration was accomplished, but not until 1871 was the project to effect the alterations which transformed the church into its present condition taken up, and this was accomplished, in full, in 1879. As it stands to-day, St. Giles is dear to all Scotchmen, recalling as it does so much that is great and glorious in the country's history. Within are tablets in memory of three ministers: James Balfour (1589-1613), who "refused to accept Episcopacy," John Craig, the Ex-Dominican, and Alexander Henderson, who "framed the solemn league and covenant," sat in the Assembly of Divines at Westminster, and had prominent part in framing the Confession of Faith, and especially the Shorter Catechism. Choice memorial windows have been placed in position, ten of which portray

scenes in the life of Christ, one representing the assassination of the good regent (Moray) and Knox preaching his funeral sermon. The oriel contains the royal arms and the incident of "David I and the Stag." And the great west window has for its subject "The Prophets." This display of regimental colors, "frayed with age and discolored in many a hard fought battle," excites deep interest. St. Giles is still "the Soldiers' Church," troopers from the castle garrison, clad in Highland costume, attending the early morning service. But then, and throughout the Lord's Day, the Gospel of peace and love is preached.

Outside St. Giles, in the middle of the paved street, upon a square stone, inscribed:

J. K.

1572.

is the humble monument of him "who never feared the face of man."

There are other old ecclesiastical edifices of perpetual interest to denizens of Edinburgh and to the stranger within her gates. Among these, is Magdalene Chapel, at the west end of the Cowgate, founded in 1503. In this chapel, John Craig, a Dominican monk, who had become a Protestant,

and was a colleague of Knox, preached in the Latin tongue in 1560, having entirely forgotten, or at least was unable to speak fluently, his native language because of long residence at Bologna and Vienna. The General Assembly of 1578 met here, and, in this chapel, the National Covenant was prepared, to be signed at a later time, in Grey Friars Church. The chapel is now used by the Edinburgh Medical Mission.

Grey Friars Church Yard is sacred ground. It occupies a site adjoining the Grass market, where, in the awful days of Graham of Claverhouse, whose residence (still standing at the northwest corner of the square) was nearby, so many of the Covenanters were executed, often after a mere mockery of a trial, or without any at all. Here, on the 25th of February, 1638, the National Covenant was signed, within the Church of Greyfriars (built in 1624). But the signers were not content to sign it with ink. "The parchment was carried out to the open air, and laid upon a flat gravestone, surrounded by a moved and mighty multitude." Said Dr. Guthrie, in a speech describing the scene, "Ah! there were *men* in those days: they were seen to open a vein in their arms and fill their pens with

blood, to mark how they would shed that blood when the battle day came, and nobly did they redeem their pledges." In 1679, a detached portion of the churchyard was used as a prison, for five weary months, for 1,200 Covenanters taken after Bothwell Bridge. Many distinguished men lie buried in the churchyard. The "Martyrs' Monument" attracts visitors from many lands to visit the spot. Of the 18,000 faithful to the covenant even unto death, there were executed at Edinburgh, as the inscription recites, "about a hundred noblemen and gentlemen, ministers and others."

Wrote Hugh Miller, the great geologist, "However deep the snow may be in Greyfriars churchyard, there is one path where it is always beaten down, and that leads to the monument of the Covenanters."

West Kirk, or St. Cuthbert's, of special interest to recent visitors because of the eloquent sermons of Dr. Macgregor, is very ancient, by many held to be the oldest church in Edinburgh, rich and powerful in the reign of David I, and representing the Culdee Church of that day.

It was never anything but a parish church, but in that capacity was influential in the extreme.

Says a recent writer: "It is a significant fact, at the present day, that on investigating the origin of Edinburgh churches, in nine cases out of ten, the answer will be, "A quoad sacra (ecclesiastical parish) taken off St. Cuthbert's."

The present church edifice was opened for worship on July 11, 1894, after extensive alterations had been made in the structure erected in 1775. Many famous men are buried in the churchyard, among these, Napier, the inventor of logarithms, and Thomas DeQuincy.

Of a multitudinous number of objects of interest in Edinburgh, but few could find mention in this short sketch. Courts, closes, houses and sites of historic events and associations in old Edinburg, have been passed by. The more modern buildings connected with scenes of more recent times will readily be found by the visitor. He will seek out the university, the assembly halls and the theological schools. He will discover the Church of St. Andrews, George Street, where the disruption of 1843, resulting in the formation of the Free Church of Scotland, occurred, on which occasion Dr. Welsh, Moderator of the General Assembly, read a dignified protest against the decision of the law

courts to the effect that congregations could not be permitted to choose their own ministers but must accept the appointee of the government, and, bowing to the Lord High Commissioner, left St. Andrew's, followed by Dr. Chalmers and 400 ministers. A procession was formed in which were found the Lord Provosts of Edinburgh and Glasgow, the sheriff of Midlothian, two principals of universities, four theological professors, eight ex-moderators of the Church of Scotland and many men of learning, who, with following hundreds, slowly wended their way to Tanfield Hall and formally constituted the Free Church of Scotland, as distinguished from the Established Church. The four hundred ministers had relinquished their "livings."

The New Edinburgh, with its magnificent Princes street, "the noblest street in Europe," and all its imposing buildings, the other beautiful streets, and gardens and churches, and dwellings will delight and charm the most exacting and critical.

"To see Naples and die," has long been a proverb. But one would better hold on to himself, if he lands on the shore of the southern sea, at least until he has seen the many beautiful cities which lie to

the north of the Vesuvian Bay, and far north, among the splendid cities of the European world, lies romantic, historic, literary, ecclesiastical Edinburgh.

MARCUS A. BROWNSON.

APPENDIX I.

DIASPORA OR SCATTERED CHURCHES OF THE REFORMED FAITH.

In addition to those mentioned in the body of this book, there are some scattered Reformed churches in different parts of Europe. Thus Scandinavia, though almost entirely Lutheran, yet has a few congregations. Denmark has a few Reformed church made up of descendants from French refugees as at Copenhagen and Fredericia. In Sweden there is a French Reformed church at Stockholm, made up of descendents of Huguenots.

Belgium has two Reformed denominations. One is the old national Walloon church, numbering about ten thousand, composed of descendents of the Walloons of the sixteenth century. The other is the Evangelical church of Belgium, a new organization of the nineteenth century, which has adopted the Belgic confession. It has about seven thousand communicants and is aggressive and evangelistic.

Russia, though mainly Greek in religion, yet has several million Lutherans, especially in Finland,

and perhaps over fifty thousand Reformed, although it is difficult to get figures on account of recent changes. It was divided into three groups, Polish, Lithuanian and the central consistory at Petersburg. The Polish church in the reformation became strong and influential, many of the nobles joining it and A'Lasco, the Polish reformer, organized it. But Jesuits came in like a flood and crushed out Protestantism. It numbers now perhaps 7,000 adherents and its most prominent church is at Warsaw. Had Poland become Reformed instead of Jesuit, the words "Finis Poloniae" would not have been spoken. The Reformed Church of Lithuania has about 14 congregations and 5,000 adherents and a Reformed gymnasium at Wilna. The rest are under the consistory at Petersburg. Thus there is a French, German and a Dutch Reformed congregation at St. Petersburg, the Germans having a splendid building and being wealthy. At Moscow there is a German Reformed church. At Odessa, in southern Russia and near it, there is a large German colony, with a strong Reformed church. There used to be large Reformed congregations along the Volga, but many of them have recently emigrated to the Dakotas in the United

States, so that it is difficult to get at figures for Russia. There is also one branch of the Molokani, a large Russian sect that is Presbyterian, and there are still some Stundists, a movement that grew out of the Reformed Church in Russia.

Spain has a Presbyterian church, but what is there called the Reformed church of Spain is Episcopal. Greece also has a small Presbyterian mission. In addition to these there are scattered all over Europe, in the main cities, churches or halls for English worship, after the Presbyterian and Reformed order, of which we give a list in the next appendix.

APPENDIX II.

REFORMED AND PRESBYTERIAN SERVICES ON THE EUROPEAN CONTINENT CONDUCTED IN THE ENGLISH LANGUAGE.

Places.	Localities.	Seasons.	Hours.
Aix-le-Bains, ...	Asile Évangélique, ...	May and June, ...	10.30 and 5.
Alkiers, ...	Presbyterian Church, ...	November to April, ...	10.30.
Amsterdam, ...	English Reformed Church, Begynhof 132 Kalverstraat, ...	All the year, ...	10.30 and 7.30.
Berlin, ...	American Church, Nollendorf Place, ..	All the year, ...	11.30.
Biarretz, ...	French Protestant Church, ...	November to May, ...	11.15 and 5.30.
Brussels, ...	22 Rue de Rodenbroeck, ...	All the year, ...	11 and 5.
Buda-Pesth, ...	Hold Uteza, ...	September to June, ...	11.30.
Carlsbad, .....	.....	July and August, .....	.....
Cannes, ...	St. Andrew's Presbyterian Church, ...	November to April, ...	11 and 3.
Constantinople, ...	Dutch Embassy Chapel, ...	All the year, ...	11.
Courtrai, ...	96 Faubourg du Grand, ...	All the year, .....	.....
Dresden, ...	2 Bernhard Strasse, ...	All the year, ...	11 and 6.
Florence, ...	Lung Arno Guicciardini, ...	September to June, ...	11 and 4.
Flushing, ...	St. Jacob's Church, Oude Markt, ...	All the year, ...	10.
Frankford on the Main, ...	Imperial Hotel, ...	All the year, ...	11.
Genoa, ...	4 Via Peschiera, ...	All the year, ...	11 and 7.30.
Geneva, ...	Cathedral, Chapel of Maccabees, ...	July to September, ...	10.

Places.	Localities.	Seasons.	Hours.
Gibraltar, ...	St. Andrew's Presbyterian Church, ...	All the year, ...	9 and 6.30.
Hague, .....	.....	June to September, ...	11.
Hamburg, ...	Presbyterian Church Königstrasse, ...	.....	.....
Homburg, ...	Castle Church, ...	Summer, .....	.....
Huelva, ...	Rio Tinto Co's Chapel, ...	All the year, ...	11.
Interlaken, ...	Castle Chapel, ...	June to September, ...	10.30 and 5.
Lausanne, ...	Presbyterian Church, Avenue de Rumine, ...	All the year, ...	11.
Leghorn, ...	3 via degli Elisi, ...	All the year, ...	11 and evening.
Leipsic, ...	First Citizens School, ...	All the year, ...	5.
Lisbon, ...	7 Rua da Arriaza, ...	All the year, ...	11 and 7.
Lucerne, ...	German Reformed Church, ...	July to September, ...	11 and 4.
Madeira, ...	Presbyterian Church, Funchal, ...	All the year, ...	11 and 3.
Malta, ...	Strada Messodi Valetta, ...	All the year, ...	10.30 and 6.
Mentone, ...	Presbyterian Church, rue de la Re- publique, ...	November to May, ...	10.30 and 5.30.
Middleburg, ...	Reformed Church, Sijpeltuisstraat, ..	All the year, ...	10.30.
Montreux, ...	Scotch Church, ...	October to May, ...	10.30 and 4.
Munich, .....	.....	July and August, .....	.....
Naples, ...	2 Capella Vecchia, ...	All the year, ...	11 and 8.
Nauheim, .....	.....	Summer, .....	.....
Nice, ...	18 Avenue Victor Hugo, ...	November to May, ...	10.30 and 3.
Paris, ...	17 Rue Bayard, ...	All the year, ...	10.30.
Paris, ...	American Chapel Rue de Berri, ...	All the year, .....	.....
Pau, ...	Avenue du Grand Hotel, ...	October to June, ...	11 and 3.
Pontresina, ...	Reformed Church, ...	July and August, ...	11.15 and 5.

Places.	Localities.	Seasons.	Hours.
Prague, ...	Hotel Victoria, ...	Winter, ...	11.
Rome, ...	7 Via Venti Settembre, ...	October to June, ...	
Rotterdam, ...	Scotch Church, Vasteland, ...	All the year, ...	11 and 3.
Roulers, ...	Presbyterian Church, ...	All the year, ...	
San Remo, ...	Scotch Church, ...	November to April, ...	11 and 3.
St. Moritz, Engadine, ...	Reformed Church, ...	July and August, ...	11.15.
Varengeville, .....	.....	August, ...	
Venice, ...	95 Piazza St. Marco, .....	.....	
Vienna, ...	9 Eschenbach Gasse, ...	September to June, ...	
Wiesbaden, ...	Citizens-hall, ...	The whole year, ...	

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